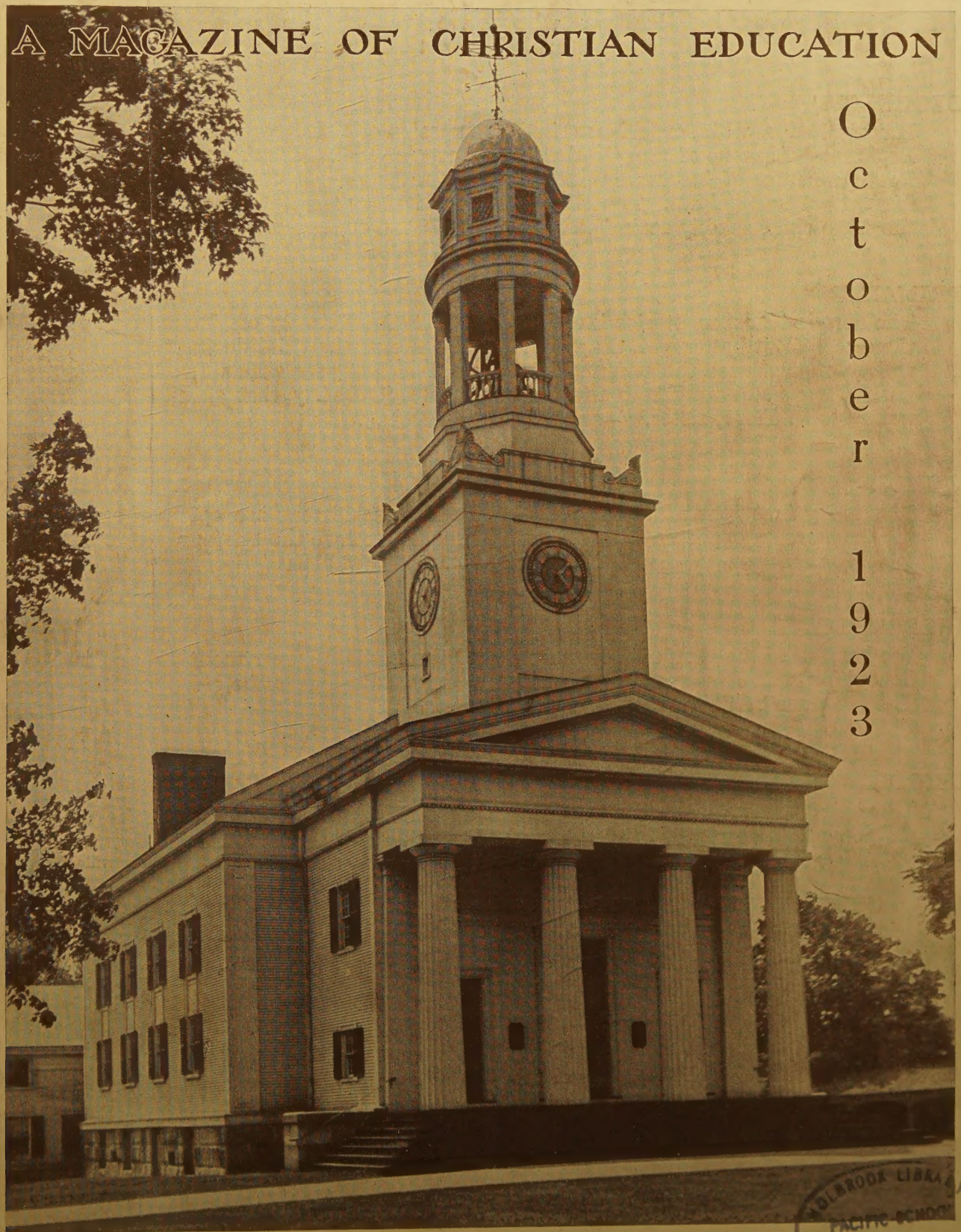
THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION

October 1923



Copyright by Ewing Galloway, N. Y.

CHICAGO THEOLOGICAL SEMINARY
HAMMOND LIBRARY
5757 UNIVERSITY AVE. CHICAGO

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

CBPac

104694

v.5
1923-
24

The Test of Any System Is Its Product

Here are some statements concerning

THE CLOSELY GRADED LESSONS

made this year by teachers and leaders who have tested the lessons and know their value.

BEGINNERS'

Having had a wide experience in Beginners' work, I heartily recommend the Beginners' Lessons of the Graded Series as ***the best.*** I find the Teacher's Text Books a source of inspiration and help; the methods are concise, the preparation is spiritual and helpful. The Bible stories are given with so much simplicity that the little child readily assimilates them.—Minnie Ellis O'Donnell, Brooklyn, N. Y.

PRIMARY

The Graded Lesson Stories invariably interest the Primary children when told in the class. But better yet, they influence the life of the child during the week, for we have questioned the parents. A father of a first-year girl said, "My little girl pushed her sister away from a toy and then said, 'O Daddy, that wasn't ***Be ye kind,*** was it? . . . Here, sister.'"—Edna M. Weston, Newark, N. J.

JUNIOR

This is my first year with Junior work. I think the lessons are splendid and give the teachers an opportunity to bring young hearts to love the Saviour and to desire to serve him.—Helen Cooper English, Santa Monica, Cal.

INTERMEDIATE

We have used the Graded Lessons in the Intermediate Department of our Sunday School for twelve years, and consider them much superior to the old type of lesson. They produce better results. We would not think of returning to the former courses.
—George F. Sutherland, Madison, N. J.

SENIOR

The chief value of the Senior Graded Lessons is that they deal with the actual problems and interests of the young people at this stage of their development.
—Kemper G. McComb, Somerville, N. J.

Are the members of your school having the benefit of these lessons in all departments?

PROSPECTUS AND SPECIMEN LESSONS SENT UPON APPLICATION

ADDRESS ANY ONE OF THE FOLLOWING:

THE METHODIST BOOK CONCERN
New York Cincinnati Chicago Boston
Pittsburgh Detroit Kansas City
San Francisco Portland, Ore.

THE PILGRIM PRESS
14 Beacon Street, BOSTON
19 South La Salle Street
CHICAGO

Publishing House of the M. E. Church, South
Lamar & Barton, Agents
Nashville, Tenn. Dallas, Tex. Richmond, Va.
San Francisco, Cal.

The Church School

A MAGAZINE OF CHRISTIAN EDUCATION

Vol. V. – No. 1 OCTOBER, 1923

THE CONTENTS

Cover—Meeting House, First Parish in Concord, Mass., where the first provincial Congress delegates from towns of Massachusetts met on October 11, 1774, presided over by John Hancock.

The Editors' Outlook 2

Programs, Problems, Prospects ..... *Marion Stevenson* 4

The Good Citizenship Twins—A Tale of Citizenship Charts and Tests *Clara Frances Chassell* 5

A Junior Program of Worship ..... *Edna Crandall* 7

The Meaning of Correlation—A Symposium of Definitions:

- In the Light of Its History ..... *Herman Harrell Horne* 9
- Its Educational Significance ..... *Hugh Hartshorne* 10
- Steps in Procedure ..... *W. C. Bower* 10
- Relating Material and Methods to Experience ..... *George H. Betts* 11
- Putting Together Things that Belong Together ..... *Harold J. Sheridan* 11

Forest Hills Conference on Correlation of Programs in Religious Education—Organization, Scope and Findings 12

The Contribution of the Sunday School ..... *Henry H. Meyer* 13

Agencies for Missionary Education ..... *Herbert W. Gates* 14

Programs of the Young Men's Christian Association for Boys Twelve to Seventeen 17

What Does Scouting Contribute to the Religious Education for Boys? 19

The Girl Reserve Movement 21

The Distinctive Contribution of the Girl Scouts to a Complete Program of Religious Education for Girls 22

Camp Fire Girls Under Church Auspices 23

Week-day and Vacation School Movements 25

Correlation in the Local Church:

- Experience of a Pastor ..... *C. E. Silcox* 28
- Experience of a Director of Religious Education ..... *Herbert W. Blashfield* 29

Detroit's Experiment in Correlation ..... *Edward R. Bartlett* 30

The Canadian Plan ..... *A. J. W. Myers* 32

Revealing to Boys Their Possibilities ..... *C. Melville Wright* 34

A Japanese Mission Project ..... *Dorothy Kay Cadwallader* 36

An October Program for the Primary Department ..... *Lucy Stock Chapin* 38

Mary Jane's Clock—A Conduct Story of Promptness ..... *Jessie Eleanor Moore* 40

Practical Ideas from Elementary Workers 41

A Cradle Roll Book 42

Glimpses of Jesus in Picture and Story for the Youngest Child ... *Jenny B. Merrill* 43

Current Motion Pictures ..... Third Cover

BOARD OF EDITORS

E. B. Chappell, Methodist Episcopal Church, South, 810 Broadway, Nashville, Tenn.

Henry H. Meyer, Methodist Episcopal Church, 150 Fifth Ave., New York, N.Y.

Rufus W. Miller, Reformed Church in the United States, 15th and Race Sts., Philadelphia, Pa.

Marion Stevenson, Christian Board of Publication, 2712 Pine St., St. Louis, Mo.

Robert L. Kelly, *Contributing Editor*, Council of Church Boards of Education

Sidney A. Weston, Congregational Publishing Society, 14 Beacon St., Boston, Mass.

Grace I. Alston, *Assistant Editor*

Published Monthly by THE CHURCH SCHOOL PRESS, 150 Fifth Avenue, New York, N. Y.

Price, per year, $1.25; Club Rates, in clubs of six to ONE ADDRESS, each, per year, $1.00. Foreign postage, 36 cents per year; Canadian postage, 24 cents per year. Entered as second-class matter December 4, 1919, at the Post Office, at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized December 31, 1919.

Copyright, 1923, by Arthur F. Stevens.

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

The Editors' Outlook

THIS number of THE CHURCH SCHOOL devotes an unusual amount of space to the discussion of the vexed problem of correlation, which for so many pastors and educational directors has grown to be most acute. After an introductory paragraph and the presentation of the Findings of the Forest Hills Conference, there appears a brief symposium of the views of prominent educators regarding the meaning of the term "correlation" and calling attention to its most important aspects. Then follow, in slightly abbreviated form, the papers in which the various educational agencies represented in the Conference at Forest Hills set forth, each from its own point of view, their respective and distinctive contributions toward a complete educational program. Representatives of local churches describe the difficulties encountered in attempting to use the programs as provided. Efforts at correlation on a nation-wide scale have been made both in Canada and in the United States, denominationally and interdenominationally, and these also are reported upon. It is hoped that this assembling of the results of the most recent thinking and practice may prove both timely and stimulating.

Owing to limitations of space, it will be necessary to withhold portions of a few of the articles bearing on this important problem of correlation until the November number of THE CHURCH SCHOOL. The articles thus held include the following:

A Program of Christian Living—Edward Sargent
The Correlated School of Religious Education—W. A. Squires
The Community Program of Social Hygiene—T. W. Galloway
The Proposed Program of the International Curriculum of Religious Education—W. C. Bower

JAPANESE Sunday-school workers are rejoicing in the prospects of a splendid Sunday-school building in the heart of the business district of Tokio. Plans for this building, together with the rapid expansion of the Sunday-school enterprise in the Island Empire, are the direct results of the World Sunday School Convention held in Tokio in October, 1920. Mr. H. E. Coleman, National Sunday School Secretary for Japan, advises that the building campaign is nearing a successful conclusion. 150,000 yen are being contributed locally. Of this amount more than seventy-five per cent is already in hand.

The building is being erected as a memorial to the late Frank L. Brown, Secretary of the World Sunday School Association at the time of the Tokio convention. Those who knew Dr. Brown will agree that no more fitting memorial could be erected to commemorate his outstanding service to the cause of Sunday-school extension throughout the world.

INTERNATIONAL friendship should be among the larger objectives of Christian education. But international friendship depends upon international understanding and justice and upon established means for the settlement of international problems. Church-school workers will, therefore, be interested in the annual meeting of the World Alliance for International Friendship through the Churches, called to convene in Philadelphia, November 13-15. Great importance is attached to this meeting because of the eminence of the men whose names appear upon the program. In addition to a large number of representative Christian leaders from America, the list of speakers from foreign lands includes the following: The Right Hon. D. Lloyd George, ex-Prime Minister of Great Britain; the Most Rev. Nathan Söderblom, Archbishop of Sweden; the Rev. T. G. Brierly Kay, London; Dr. Voyslav Janitch, Secretary, Parliament Jugo-Slavia, Belgrade; Professor Adolph Deissmann, University of Berlin; Professor E. de Faye, University of Paris. Discussions of the meeting will center about pressing international issues, including especially America's participation in the Court of International Justice and in world affairs generally.

THE American Nansen Committee for Relief of Russian Children has requested the editors to call attention to the fact that there are in Russia today, four million (4,000,000) abandoned and orphaned children, with an additional one million five hundred thousand (1,500,000) children living in extreme poverty and want. This makes a total of five and one half million (5,500,000) of whom one million two hundred thousand (1,200,000) are in institutions, while an additional nine hundred thousand (900,000) receive food relief from foreign organizations. With the withdrawal of the two largest foreign relief organizations established for emergency relief when the Russian famine was at its height, all of the children temporarily cared for by these agencies have been left without means of support except such as the Russian government is able and disposed to give. This, at the present time, continues utterly inadequate. It is to the feeding and clothing of these children that the Nansen Committee is devoting its energy. The work is exclusively for these famine orphans and is administered through the agency of Dr. Nansen, holder of the Nobel Peace Prize, and head of the League of Nations Commission for Russian Relief. The Secretary of the Commission is Mr. Paxton Hibben, with headquarters at 1 Madison Avenue, New York City.

WHAT the Christian Century calls "one of the most constructive documents ever emanating from the leaders of the Methodist Episcopal Church" has been issued by the Methodist Commission on Conservation and Advance. It concerns the rural ministry of the church and comprises fourteen points:

1. That the church should cooperate with other agencies in developing economic welfare of the farmer.
2. That the Federal Council of Churches should organize a committee to cooperate with other agencies in the solution of national problems affecting rural life generally, such as the tenancy problem and the transient labor situation.
3. That the church should encourage the cooperative movement among farmers as in harmony with the highest ideals of Christian brotherhood.
4. That the health program of the church should be expanded to include public health nursing service for rural people.
5. That the natural resources of the soil should be conserved as a racial patrimony.
6. That the church should provide building and equip-

agent for the social and recreational welfare of our young people, and should carry on a program designed to Christianize all of life.

7. That local churches rendering community service should have larger denominational affiliations. The independent community church has not been justified by experience.

8. The renewal of religious worship in the home is urged as fundamental in a Christian civilization.

9. That interdenominational adjustments be made to eliminate duplications of religious effort and to assure to every rural family definite pastoral care.

10. Shift of leading rural pastors to urban centers is explored. As a remedy for the discrepancy between urban and rural pastorates the church should (a) assist in increasing the economic resources of the parish; (b) enlarge the geographical area of the parish, and provide transportation maintenance; (c) increase the scope of pastoral service.

11. The policy of establishing directorship of rural extension service in connection with Methodist educational institutions is approved and it is recommended that special courses on rural church and community life be established in connection with Wesley foundations at agricultural colleges.

12. That the program of religious education, including Sunday schools, vacation Bible schools and week-day religious instruction under trained leadership be extended to include the weakest, most distant country church.

13. That the "enlarged parish plan," which includes the joining of several small churches geographically related with some larger central church and the carrying on of a unified program with adequate assistance be considered a solution to the rural church problems in many communities.

14. The county plan of organization of all religious forces is recommended. A central county council of religion supported from the budgets of cooperating churches is recommended as more efficient than several independent specialized religious agencies privately supported.

DOCTOR ROBERT L. KELLY, Executive Secretary of the Association of American Colleges and the Council of Church Boards of Education, has accepted an invitation from the Office National des Universites et Ecoles Francaises, to deliver a course of lectures at the Sorbonne (University of Paris) next summer on *The Administration of Higher Education in the United States.* Dr. Kelly was decorated in 1919 by the French Government for services rendered the cause of Franco-American education. He is a contributing editor of THE CHURCH SCHOOL.

TWENTIETH-CENTURY mothers and babies, facing hardships of seventeenth-century pioneer life, are described in a report on *Maternity and Infant Care in a Mountain County in Georgia,* made public recently by the United States Department of Labor through the Children's Bureau.

This study is the eighth of a series of studies of country babies and mothers made by the Children's Bureau in six States—Kansas, Wisconsin, North Carolina, Mississippi, Montana and Georgia. The Georgia county surveyed by the Bureau lies in the southernmost extension of the Blue Ridge Mountain belt. Its people are American by birth and descent. Because of the mountainous character of the district and the lack of good roads, their homes are isolated and often almost inaccessible and they have not shared in the development of the rest of their state and nation. Some homes visited could not be reached even by wagon and had to be sought out by trail over mountains and through streams. A few mothers and fathers were visited who had not been to near-by villages in years; some had never seen a train. Naturally, both mothers and babies suffered from the lack of medical help. Few mothers knew the best way to feed and care for children, not only because they lacked medical advice but also because many of them could not read or write. Practically all mothers nursed their babies, but some babies received solid food even during the first month. When children became sick, patent medicines were used by many of the mothers. Almost one half of the babies included in the study, all under two years, had such nostrums.

The report recommends as the most immediate need of the mountain mother a rural public health nursing service, so that instruction on maternity care and also on the care of babies can be brought to the mother in her home. Other recommendations are "hospital service which would provide for maternity cases; medical care available to every home in the area; a full-time county commissioner of health and regulation of the practice of midwifery."

The report adds: "A survey of state health activities up to the close of 1921 shows marked progress in Georgia in the promotion of measures of protection for maternity and infancy. A division of child hygiene organized in the State Board of Health has developed a well-rounded program for the conservation of the health of mother and child."

WORLD Peace Foundation announcements recently received include the interesting information that the League of Nations has appointed this Foundation as sole American agent for the distribution of its official publications. The activity of the League may be followed through its various publications in any degree of completeness desired. To aid individuals and groups in the selection of League literature the following list has been compiled:

1. The simplest and most readable account of all activities is the *Monthly Summary.*

2. A fuller, partially documented order should include the *Monthly Summary,* the "Report to the Assembly on the Work of the Council" and the "Resolutions and Recommendations adopted by the Assembly."

3. A still more documented record would include the *Monthly Summary;* Minutes of the Sessions of the Council and the Records of the Plenary Meetings of the Assembly.

4. A combination giving records of all final action of the League and discussions leading up to it would include the *Monthly Summary, Official Journal;* Records of the Assembly.

5. Large libraries and college libraries with widely varying demands should file complete standing orders.

Further particulars, together with catalogue and prices, will be sent on application to the World Peace Foundation, 40 Mount Vernon Street, Boston, Mass.

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Programs, Problems, Prospects

OCTOBER brings to eager church-school workers the exhilaration of hope and expectation for a new year. There is faith, the substance of the things hoped for and the conviction of the things that are not seen, that all problems will be solved, all programs will be perfectly performed, and mountains of difficulty will be surmounted. Let us be happy that this is the confidence of most of us at the opening of the new school year in October, 1923.

The present church-school situation gives us much reason for vitalizing our hope and faith with enthusiasm. The experience of the recent past has included at least a measure of success in solving problems and gives us assurance together with a consciousness of strength and wisdom born of achievement.

A FUNDAMENTAL ground for encouragement is the fact that the program of religious education which the churches have committed to the church school is well defined and generally accepted "in principle." That is, we believe we are proceeding on valid and vital principles of religious education. These have not merely been formulated but have been tested with encouraging results.

In the next place, there has been substantial, satisfying, and far-reaching progress in constructing curricula for our schools, Sunday, vacation, and week-day.

In the third place the problems of teacher training and teaching methods have been clearly stated on the basis of right pedagogical principles.

In the fourth place, there is common agreement concerning the general organization of the church school. We have been able to harmonize in good and contented spirit our ideals and standards.

The consensus of judgment in respect to church-school theory and method is as remarkable as it is encouraging.

THE past few years have been exceedingly busy ones in providing for the needs of the church school. An increasing number of highly cultured and deeply consecrated men and women have devoted themselves with conspicuous success and high merit to the production of all needed sorts of lesson material. The Sunday-school editor of today finds an embarrassment of riches upon his table when the mail brings his exchanges.

For fifteen years, at least, we have been unrelaxingly diligent also in training those who are to teach. Our first provisions for this need were quite crude, but they marked the beginning which earnest and determined people must at one time or another inaugurate. At the present time we marvel, when we consider the place teacher training has attained in our church schools, in our communities, and in our church colleges. Our libraries are crowded with books that are offered for help. In our preparation we have also challenged the best skill there is in our church architects. A new church building of today commands slight respect in a community, if it does not recognize the needs of the modern church school. Along with our preparation has gone the making, also, of everything that enters into the proper and adequate equipment of the church school.

There is a general feeling, deep and true, that, with the organization of the International Sunday School Council of Religious Education there has been provided an excellent and workable promotion organization. It is the mature product of the serious thought of long years. As far as we have observed its operation, we believe it is well and happily organized throughout, from the headquarters in Chicago down to the last county and township. We believe it to be at this time not only the best organization for promotion, but one that shall improve with experience year by year.

PROBLEMS are not wanting. There is, first, the problem of correlation. Some people are bewildered into discouragement by the multiplicity of things, and processes, and agencies obviously related to religious education. Others rejoice in the promise that they discover in the situation and accept the challenge to relate these agencies vitally and organically. If we correlate successfully, the nature of these different educational agencies must be distinctly defined and their functions clearly stated. It should encourage us to know that our leaders, international and denominational, are seeking together the solution of this problem of correlation. It should also be encouraging to know that in many experimental situations the faithful workers, who are sometimes denominated "laymen," are working at the problem of correlation and recording their experience. It is becoming impressively evident that religious education both justifies and demands the proper and adequate correlation of all the agencies in the field.

Another problem is that of cooperation. Cooperation may be brought about by compulsion, either conventional or official. This, however, gives us but the form without the power. What we need is that cooperation which is intelligently directed by desire. This may be encouraged and in large degree secured by a popular propaganda of those actively interested in the problems and work of the church school. It should be possible, for example, for many a modest worker in the field of religious education to interest a good but indifferent pastor in a real book upon this subject. Another one might profitably ask the good pastor to tell about the church-school session of his church convention, if perchance such a session was provided. There is such a thing as constraining a good pastor to become intelligently interested in the church school. Similar procedure might be of value in winning the attention and the interest of influential church officials. Some indifferent leaders of this class might be invited to come and see whether any good thing really comes out of the church school. It has happened that good men of this sort have been soundly converted by a single visit to a department of their own good school.

In conclusion, we find ourselves ready in theory, in equipment, in program, and in organization. We are encouraged therefore to believe that we are "all set," and therefore ready to hear the word, "Let's go."

MARION STEVENSON.

The Good Citizenship Twins[1]

A Tale of Citizenship Charts and Tests

By Clara Frances Chassell[2]

The charts and tests described in this article may be used in the church school and in the home, as well as in the day school. References are given at the close of the article.

DOROTHY and James, ten-year-old twins brought up in a small western town, had come with their parents to spend a year in New York City, while their father, who had been a superintendent of schools in the West, was "getting the rest of his master's degree" in a well-known professional school for teachers. As a matter of course they were enrolled in the demonstration school connected with the college and passed the entrance examinations for the sixth grade.

Almost from the opening day of school they were impressed with the very different way of doing things. The fact that the children seemed to have so much freedom especially interested them. This was true even when it came to deciding what they were going to study. Instead of saying, "Now, children, tomorrow we shall take such and such problems, or read so many pages in such and such a book," the teacher would say, "Children, what is it that you think we need to take up in the lesson tomorrow?" And then the teacher and the children together would decide what the lesson should be. One evening when they were talking it over with their father, he laughed and said, "Well, you know, that is just what I am coming across in my work at the college. They call it the project method, and every one seems to be crazy about it."

"There's one thing we're sure of," exclaimed Dorothy and James together, "we're crazy about it too!"

The Civic League and the Good Citizenship Chart

Another aspect of their work that fascinated the twins was the Civic League, which was very much like a club except that it was held during regular school hours and all the children of the sixth grade were considered members. It seemed to be the way they had of learning about the city and the national government, as well as of deciding all sorts of things about the welfare of the school. Just at that time they were trying to work out what they called a Good Citizenship Chart. It seemed that the teachers made use of something of the sort when they filled out the report cards sent home each quarter, and that they would thus point out to the parents the habits and attitudes which were unusually well developed in each child, and those which needed careful training. Usually, too, they would mention on the report something in which improvement had been marked.

One day in the Civic League the question had come up as to whether it wouldn't be better for the children to select the habits and attitudes of good citizenship that they thought were important and would all agree to work for, and then ask the teacher to base her report particularly on those. "Let's each make a chart!" exclaimed one of the children, "and see what items we pick out that way. Then afterwards we can put the lists together."

After some discussion it was decided that each child should go over the long chart which the teacher used, and make a list of some ten or twelve habits and attitudes that he thought should be emphasized. They practically exhausted the school's supply of extra charts in their enthusiasm and went to work with a will on their new project.

The whole matter seemed more or less Greek to Dorothy and James until they saw the chart that the children had been talking about, which was called, "Habits and Attitudes Desirable for Good Citizenship in the Elementary School." Then they understood and began to look for the things that they thought would be most important for them to try to improve in during the year. After some hours of careful study of the one hundred eighty-seven items which the chart contained, they selected the following twelve:

Holds head easily erect and chest high, even when working at a desk.
Keeps desk, table, and locker in good order.
Uses leisure time to good advantage.
Enjoys a joke, even at his own expense.
Does not quarrel.
Is a good loser.
Claims no more than his fair share of time and attention, particularly in the recitation period.
Faces facts squarely and does not allow himself to be misled by prejudices.
Is reverent in attitude during prayer, or at least does not disturb the devotions of others.
Does not interrupt others needlessly.
Gives up his own preferences when they interfere with the good of the group.
Has a high standard of workmanship and tries to measure up to it.

"I guess that will do for a starter," James declared.

"—Although there are about a hundred that we need to be thinking about," added Dorothy.

At the next meeting of the Civic League the children appointed a committee to compile the suggestions which had been brought in. They compared the various lists carefully, and selected the forty items which were mentioned most frequently by the children. This list was then adopted as the "Sixth Grade Good Citizenship Chart."

[1]Copyright, 1923, by Clara Chassell Cooper.

[2]The writer is indebted to Ella B. Chassell for the suggestion which led to this article and for cooperation in its preparation, and to Laura M. Chassell for many suggestive criticisms.

"We'll sure be paragons when we master all those!" exclaimed the president of the League when the chairman of the committee had finished reading the list.

Measurement of Good Citizenship: the Citizenship Scales

A little later Dorothy and James had an idea. It was shortly after the results of the standard tests in school subjects given that fall had been reported to the children, and they had been told that in the spring they would be given the same tests again to see whether they had improved. "How are we going to know whether we have improved in good citizenship?" they asked at the next meeting of the Civic League. "Why can't we have some tests in that, too?"

"I never heard of such tests," remarked the president.

"Why not ask the School Psychologist?" suggested one of the children, who had recently been "Bineted," "she ought to know."

And so it came about that the School Psychologist was asked to come to the next meeting, and the question of tests of good citizenship was taken up.

"Why, yes, we do have such tests," she replied when questioned. "They are called short citizenship scales, and they are based on the very chart from which you selected your sixth grade list. If you wish it, I can give you a test at your next meeting; and then in a few months or at the end of the year the test can be repeated to find out how much you have improved. You will be interested to know that these tests are not just like those in reading or arithmetic that you have been taking, however, although their purpose is similar. They are tests in which you grade yourselves in a number of habits and attitudes that have been selected from the entire chart. Thus, for example, if you have not formed a certain habit listed in the scale at all, you mark yourself zero in that habit, or, if you are practically perfect in it, you mark yourself three. There are several of these short scales, and each contains twenty-four items.

"In order that you may have a check on your ratings, I would suggest that you ask your teacher to rate you on the same scale that you use."

About a week later "Rating Day" was observed in the League, and the children marked themselves on one of the short scales that the School Psychologist had described. They had previously asked their teacher to rate them all, using this same scale.

"Gee!" exclaimed one boy, as he finished marking the last of the twenty-four items, "I'd hate to be the teacher. She has to mark about thirty kids, and it's been bad enough to mark one."

"Don't you worry," retorted another. "I bet it won't take her more than five minutes apiece. She knows our shortcomings mighty well."

Measurement of Motive: Test of Ability to Weigh Foreseen Social Consequences

After the ratings were completed the Psychologist remarked, "I wonder whether any of you feel that in marking yourselves in habits and attitudes you are considering only one phase of the problem of good citizenship? You recall the scale you used. It included such items as, 'Is quiet and orderly when the teacher is not in the room'; 'Carries out directions of school and family physician'; 'Is pleasant in a difficult situation, as, for instance, when some one else is cross.' What would you say that a citizenship scale is for, anyway?"

"Why, it takes up the things we do—or ought to do," one child responded.

"That is, it is concerned with what we do, isn't it?" the Psychologist continued. "But it isn't only *what* we do that is important, is it?"

There was a moment's pause, and then James volunteered, "I suppose *why* we do it is important, too."

"Yes, that's just it," she replied. "This phase of citizenship is really the most complicated of all. I have been interested in it for a long time, and with the help of some one else who has also been thinking over the problem, have been working on a test that attempts to measure one aspect of the 'why' side. It is called a 'Test of Ability to Weigh Foreseen Social Consequences.' First let me tell you a little about it, and then perhaps later I can explain how the test is concerned with this problem.

"The test consists of a number of stories about children and young people, each one of whom had some problem to decide which the story tells about. Most of these problems were very hard for the people who had to face them. In the test you are asked to decide in each case what you ought to have done if you had been in the place of the person in the story. Take, for example, the story of *The Silver Pencil*. It tells about a little girl named Betty, who had been denied all her life the luxuries children so much enjoy. One day she chanced to find a silver pencil lying on the sidewalk in front of the school. She was delighted with her new possession. But on the morrow to her great distress she found out who the owner of the pencil really was. Now the problem you are asked to decide is this: 'If you had been in Betty's place, do you think that it would have been right to keep the pencil?'

"Ordinarily when you have a problem to decide, I wonder how you go about it."

"Why, we just think it over and decide, and that's the end of it," one of the children responded promptly.

"Yes, but when you 'think it over,' what is it that you are really doing, anyway—what is it that you think over?"

"The problem, of course," the same child answered.

"That isn't just all we think about, at least sometimes," Dorothy ventured. "Sometimes we think about all the things that would happen if we decided one way, and all the things that would happen if we decided another way."

"I am sure," the Psychologist assented, "that older people, at least, often decide questions just as Dorothy has suggested. It is a very good way, too. In fact, it is almost the way you are asked to decide this problem that Betty had to face. But instead of your having to think out for yourselves all the good consequences and all the bad ones that would follow if you were to keep the pencil, these are suggested for you. Then you consider these consequences and decide which ones are good and which ones are bad, and afterwards make your decision to the problem according to your judgment of the relative importance of the good and the bad consequences. This all sounds rather complicated, but the method is really very simple, and, if you like, you shall take the test and see for yourselves. After you are familiar with it I think I can tell

(Continued on page 46)

A Junior Program of Worship[1]

By Edna Crandall

The author has herself used these Programs with good results with a Junior—Intermediate group, in a church building, the space arrangements of which did not permit the separation of these groups for the opening Service of Worship

Theme for the Month	REVERENCE
First Sunday	Reverence for God, our Father
Second Sunday	Reverence for God's Day
Third Sunday	Reverence for God's House
Fourth Sunday	Reverence for God's Word

First Sunday

Theme: Reverence for God our Father

Piano Prelude

Call to Worship

O come let us worship and bow down,
Let us kneel before the Lord our Maker.

Response (Sung)

Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thy glory,
Glory be to thee, O Lord Most High,
Amen—Amen—Amen.

Scripture—Psalm 24: The earth is the Lord's and the fullness thereof

Hymn—*Holy, Holy, Holy, Lord God Almighty*

Prayer—The Lord's Prayer

Prayer Hymn—(Tune, *Saint Edmund*)

Not for myself alone
May my prayer be;
Lift thou thy world, O Christ,
Closer to thee:
Cleanse from its guilt and wrong,
Teach it salvation's song,
Till earth, as heaven, fulfil
God's holy will. Amen.

(From *Worship and Song.*)

Offertory Service

Heavenly Giver, freely we have received, help us freely to give; may the spirit of love hallow all our gifts and make them fruitful in extending the reign of truth and love in human hearts and lives. Amen.

(*Service and Prayers for Church and Home,* by Bishop William P. Thirkield. Copyright, 1918.)

(Offertory—Music)

Response (Sung)

Of thine own we offer,
Of thy gifts we give,
Unto thee O Father,
In whose life all live. Amen.

(*Worship and Song.*)

Hymn—*Lord of All Being Throned Afar*

Recessional to Classes

[1]Copyright, 1923, by Edna Crandall.

Second Sunday

Theme: Reverence for God's Day

Piano Prelude

Call to Worship

This is the day that the Lord hath made;
We will rejoice and be glad in it.

Response

Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to thee;
Holy, holy, holy, merciful and mighty!
God in Three Persons, blessed Trinity. Amen.

Hymn—*O Day of Rest and Gladness*

Scripture—Exodus 20 (8-11): Remember the Sabbath day, to keep it holy.

Response (Sung)

Lord, have mercy, have mercy upon us,
And incline our hearts to keep this law. Amen.

Prayer

In thy wisdom and justice, O Father, thou hast given to us this special day in which to rest, to enjoy our beautiful world, to think of thee and all whom thou dost love. Forgive us, we pray thee, that so often in carelessness and selfishness we forget thee. On this holy day speak to our hearts and help us to remember the countless blessings thou hast prepared for our good. May this be a day which we shall spend as Jesus did, worshiping thee in thy holy temple, walking through fields and by the lake talking of thee, doing good to all who need our help. Forbid that through our selfishness the day should be hard for others. Teach us to be considerate, kind and just, doing unto others on this day as on all days as we would that they should do unto us. . . .

Accept, we pray, the worship of loving hearts and the devotion of daily lives in which we remember others and forget ourselves. Through Jesus Christ, our Lord. Amen.

(Adapted from *A Girl's Book of Prayers,* by Margaret Slattery. The Pilgrim Press.)

Prayer Hymn

Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise. Amen.

Offertory Service

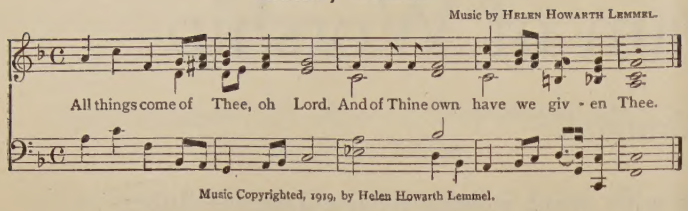
Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

(Offertory—Music)

Response (Sung)

All things come of thee, O Lord,
And of thine own have we given thee. Amen.

Offertory Sentence


Music by Helen Howarth Lemmel.
All things come of Thee, oh Lord. And of Thine own have we giv - en Thee.
Music Copyrighted, 1919, by Helen Howarth Lemmel.

Hymn—*The Dawn of God's Dear Sabbath*

Recessional

Third Sunday

Theme: Reverence for God's House

Piano Prelude

Call to Worship

I was glad when they said unto me,
Let us go into the house of the Lord.
Enter into his gates with thanksgiving,
And into his courts with praise.

Response (Sung)

The Lord is in his holy temple;
Let all the earth keep silence before him. Amen.

Hymn—*The Church's One Foundation*

Scripture—Psalm 84: How amiable are thy tabernacles

Response (Sung)

Thy word have I hid in my heart,
That I might not sin against thee.
Blessed art thou, O Lord,
Teach me thy statutes. Amen.
(Psa. 119. 11, 12. Music by E. D. Beale. From *Living Hymns*.)

Prayer for Our Church

O merciful God, bless thy holy church throughout all the world; bless especially the portion of it in which we live; make all the members of it sound in faith, and holy in life, that they may truly and heartily serve thee. We commend to thy Fatherly goodness our relations, friends, and neighbors, and all who desire or ought to be specially remembered in our prayers. Help the poor, comfort all in trouble, have mercy on the sick and dying, and help us by thy grace to prepare ourselves daily for the life to come; through Jesus Christ our Lord. Amen.
(*Service and Prayers for Church and Home*, Bishop William P. Thirkield. Copyright, 1918.)

Prayer Response

O where are kings and empires now,
Of old that went and came?
But, Lord, thy Church is praying yet,
A thousand years the same. Amen.

Offertory Service

All the tithe of the land, whether of the seed of the land or the fruit of the tree, is the Lord's. It is holy unto the Lord.

(Offertory—Music)

Response—(Sung to tune of *Dennis*)

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.
May we thy bounties thus
As stewards true receive,
And gladly, as thou blessest us,
To thee our first fruits give. Amen.

Hymn—*I Love Thy Kingdom, Lord*

Recessional

Fourth Sunday

Theme: Reverence for God's Word

Piano Prelude (Quiet music)

Opening Sentences

How sweet are thy words to my taste!
Yea, sweeter than honey to my mouth!
Thy word is a lamp unto my feet,
And a light unto my path.

Response (Sung)

Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer. Amen.
(Music—Baumbach. *Hymnal for American Youth*)

Hymn—*O Word of God Incarnate*

Scripture—Psalm 119. 9-16

Wherewithal shall a young man cleanse his way?
By taking heed thereto according to thy word.

Response (Sung)

Thy word have I hid in my heart
That I might not sin against thee.
Blessed art thou, O Lord,
Teach me thy statutes. Amen.

Prayer

Blessed Lord, by whose providence all Holy Scriptures were written and preserved for our instruction, give us grace to study them this and every day, with patience and love. Strengthen our souls with the fullness of their divine teaching. Keep from us all pride and irreverence. Guide us in the deep things of thy heavenly wisdom, and of thy great mercy lead us by thy word unto everlasting life; through Jesus Christ our Lord and Saviour. Amen.
(*Service and Prayers for Church and Home*, Bishop William P. Thirkield. Copyright, 1918.)

Prayer Hymn—(Tune, *Louvan*)

We love thy name, we heed thy rod,
Thy word, our law; O gracious God!
We wait thy will; on thee we call;
Our light, our life, our love, our all. Amen.

Offertory Service

Give and it shall be given unto you; good measure, pressed down, and running over. . . . For with what measure ye mete it shall be measured to you again. Luke 6. 38.

(Offertory—Music)

Response

Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned.
Ours is the faith, the will, the thought,
The rest, O God, is in thy hand. Amen.
(Hartshorne—*Book of Worship*. Permission of Houghton Mifflin Company)

Hymn—*Lamp of Our Feet* (any hymnal)

Recessional

The Meaning of Correlation

A Symposium of Definitions

THIS term, which recently has crept into common use, needs defining. All are ready to acknowledge the evils which result from a lack of correlation, but the remedies proposed reveal a wide divergence of theory as to the real nature of the problem. These statements from Professors Horne, Sheridan, Betts, Hartshorne, and Bower throw much light upon the controversy.

In the Light of Its History

By Herman Harrell Horne

CORRELATION in some sense has always characterized education. Under the most natural conditions of acquiring knowledge the correlation has been between learning and life—one might better say between life and learning. Life developed certain needs which learning undertook to satisfy. This type of correlation we find in primitive societies, among the American Indians, in the ancient Babylonian and other Oriental temples, in the agora and palæstra of ancient Athens, in the Roman rhetorical schools, in the conversations of Jesus, in mediæval chivalry, in the Protestant elementary schools, and in the modern vocational and professional schools. From this standpoint, learning is for the sake of living; in fact is a function of life.

Under more formal conditions of acquiring knowledge, with the development of the school as a social institution and the transmission of an acquired culture, there has developed a tendency to regard learning as worth while for its own sake, and to divorce learning from living. Correlation then comes to mean (1) the interrelation between parts of a given subject matter, or (2) the interrelating of different subject matters. Memory work, drill, repetition come to characterize school work and the conception of education as discipline characterizes school theory. Historical illustrations of this view of correlation are the use of mathematics in Plato's *Republic,* the formal training in the later Roman oratorical schools, the Rabbinic training, the mediæval scholastic training in the seven liberal arts, the Ciceronianism of the later Renaissance period, and the modern formal training, sometimes given in both languages and sciences.

If learning is to be pursued apart from life, there is no doubt about the value of correlating the parts of a given subject with each other, and different subjects. Such correlation emphasizes the lesser and larger unities of knowledge, increases understanding of the subject(s), makes the material more interesting, and more available for use when needed.

The educational innovators have regularly protested against the divorce of learning and living in the interest of their closer correlation. Thus Comenius and Ratke would associate words with things, learning with induction, the school with the home, and religion with conduct. Montaigne said: "To know by heart is not to know."

The term "correlation" came into educational theory with the Herbartians. Herbart had referred to "surveying one's well-arranged knowledge in all its unifying relations." Such unification prevented distraction or dissipation while forming a person on many sides. It was Herbart's idea that subject matter, properly correlated and assimilated, would inevitably lead to proper conduct as a result. Was he right? We will not undertake here to answer this question but only to point out that the modern swing has been away from this type of correlation.

The peak of American interest in the Herbartian conception of correlation came in the middle nineties. In 1894 the Committee of Ten of the National Education Association reported on the correlation of subjects in the secondary schools, and in 1895 the Committee of Fifteen of the same association reported on the correlation of subjects in the elementary schools. Mental training through formal discipline was stressed. The Herbartians had previously indicated literature and history as centers of correlation ("concentration") and Colonel F. W. Parker had given the central place to science.

The turn of the tide against Herbartian correlation came in the late nineties with the establishment of the Dewey Experimental School (1896) at the University of Chicago. He proposed correlation not of ideas but of activities, and of ideas in relation to activities, especially the industrial activities of social life.

Superintendent Soldan of Saint Louis (d. 1908) used to tell the story of a teacher who was concentrating by the correlation method on "the apple." Having had it as an object lesson, and written about it, and talked about it, and sung about it, she said to the class: "We will now draw the apple." Finding one boy drawing a horse instead, she began to reproach him, to which he replied: "But the horse ate the apple."

Today the term "correlation" is not much used in educational discussions. It does not appear in the index of Dewey's *Democracy and Education.* Instead we find references to "the problem method" and "the project method," involving the following out of activities having a purpose and requiring guiding ideas. Those ideas that control situations are said to "function," and functioning ideas alone are commonly thought worth while. The art of teaching consists in making pupils thirsty, so they will gladly drink of the fountain of knowledge.

For religious education this reinterpretation of correlation means:

(1) that the basis of correlation is in the pupil himself, his own needs, concerns, interests, purposes, and activities;

(2) that biblical and other material of religious education must be related to those feelings and acts of children which in themselves have religious significance. The problem is their very own, the solution is biblical. This relation is not forced, since the richness of biblical experience covers modern needs, though the social conditions have changed;

(3) that, in contrast with the "five formal steps" of the Herbartians, the "method" of teaching today involves essentially
   (a) an activity interrupted, raising a query or problem
   (b) the definition of the problem
   (c) the solution of the problem, and
   (d) the resumed activity.
   The distinctive thing about Christian education is that "the solution" is Christian.

This formulation of modern method is recent, but its practice is certainly as old as the conversations of Christ.

Its Educational Significance

By Hugh Hartshorne

THE essence of religion is the unifying or ordering of experience, the making of a whole self. Such organization, however, is not mere systematizing of the contents of one's mind. The unity is not primarily consistency or the harmony of various aspects of one's inner life, like the smooth running of a motor. Religion neither begins nor ends in a separate individual self, extricated in some way from its fellows. Rather is it the *growing together* of one's self with other selves. The movement toward self-organization that characterizes religion is an intermingling of mind with mind, of will with will. Hence growth in religion is growth in the sharing of experience, or in the experience of sharing. Consequently:

1. Religious education, if effective, will provide constantly extended and intensified experiences in the adventure of sharing, by which all the persons involved will grow in selfhood through mutual stimulation and the achievement of more inclusive and worthy purposes.

2. Religious education will provide for the correlating of each individual's varied experiences so that they shall become increasingly integrated in a single self, instead of, as now, built into several "selves," each with its own standards and loyalties, one for school, one for home, one for Scouts, etc.

3. The center of correlation in each case will be each individual. It is experiences that must be built into a whole life.

4. The basis of correlation in each case will be the common life of the community in which the individual lives—*all* his relationships will be brought under surveillance. Hence the significant thing in religious education is the nature of the *groups* within which the child is finding himself.

5. Obviously, then, all the groups to which children belong will be related to one another in such a way as to provide for all members a complete, adequate, well balanced, total experience. That is, the agencies will be correlated from the bottom, where they do their work, to the top, where they talk about doing their work.

6. Everything that happens in each group, whether play, or study of the Bible, or dramatics, or worship, or social service, or self-culture, will be conceived as contributing to a total experience which is fundamentally social, as fitting into the growth of a self which is finding itself through its shared experiences with other selves.

7. Hence, negatively, correlation is not a matter of relating courses of study to one another or to a child's daily experience. It is not making handwork "express the lesson." It is not planning social service activities for the weeks that follow lessons about good Samaritans. It is not making the child into a spider, with one leg in school, one at home, one at the movie, one on the playground, one at Sunday school, and one at the week-day session.

Steps in Procedure

By W. C. Bower

THE problem of correlation is the direct outgrowth of the fact that the various agencies concerned with the religious education of childhood and youth have arisen from time to time to meet particular and unmet needs. As a result, these agencies have addressed themselves to a specialized phase of the educational task and have, for the most part, worked out their aims and programs without reference to other agencies working in related fields. As a consequence there has arisen confusion, interference and inefficiency, while important educational functions have been almost entirely neglected.

It has become clear, however, that the experience of the child is a unit. In the light of experience, it has also become possible to take account of the total educational needs of the child and to formulate a unified, coherent and constructive educational program to meet these needs. A fragmentary, unorganized and inefficient procedure under these conditions has become insupportable.

The most fundamental problem in working out a program of correlation has to do with finding a proper basis for correlation. It is increasingly clear that such a basis is to be sought, not in anything external to the child, such as materials or national organizations, but in the

Courtesy of The Camp Fire Girls

Off for a Hike. Seattle, Washington

xperience of the child himself under sympathetic and nderstanding social direction.

From this point of view, the procedure in correlation ecomes quite clear. Manifestly, the first step should onsist in a thorough-going study of the experience of the hild and of his spiritual needs. Such a study of the hild's experience should be followed by a listing of all gencies and a searching evaluation of their aims, ma-erials, programs and methods. The program, however, hould be built, not by piecing together fragments from rograms that have arisen under the conditions suggested bove, but rather from the ground up, with a view to ormulating a program that will take account of the total piritual needs of the child and minister to them in a con-istent manner. Out of these materials and programs hat have already been worked out there can be taken much that is of incalculable value.

It would seem that the most favorable situation for working out such a procedure would be the autonomous ocal community under capable educational leadership, making use of all available materials, programs, and methods. The experience of such local communities hould be made available to other communities and to general supervising bodies.

When the problem of correlation is faced, it assumes a much larger scope than is comprehended by those agencies that have to do with distinctively religious education. The total educational need of the child requires that ultimately all agencies that contribute to his education must be correlated.

Relating Material and Methods to Experience

By George H. Betts

A DECADE or two ago "correlation" threatened to become a fad in the materials and method of the public school. At its very worst, for example, if the nature lesson happened to be on the grasshopper, then the reading lesson must deal with grasshoppers, the spelling lesson spell words related to grasshoppers and the arithmetic lesson figure problems about grasshoppers. Soon, however, both common sense and psychology came to the rescue and it was realized that mere *external relating* of bits of subject matter does not insure *internal correlating* of the thought processes. *Correlation begins and ends within the experience of the learner.*

Correlation begins in the mind of the child. His thoughts, emotions, interests, activities, the everyday run of his life in home, school, church, on the playground—this is the organizing center to which all new experiences must be assimilated. If the new materials brought to the learner are not so vitally related to this expanding body of experience as to become an immediately functioning part of it, correlation will not take place no matter how skillfully we may articulate the different pieces of subject matter as we present them.

If therefore in teaching the child religion we will first come to know the life of the child—what his capacities and limitations, what his characteristic thought processes, what his dominating interests, what his most troublesome problems—and then present for his instruction and activities the materials which *fit this living experience,* there will be no trouble about correlation.

This does not mean that the content and the organization of the materials we present the child are not important. They are of the highest importance, for when the materials are properly organized and properly adapted to the learner's age and experience, correlation is made more easy and certain and effective.

It would be highly desirable if the child's whole religious instruction, that which takes place in the home, in the Sunday school, in the week-day church school and in the vacation church school could all be planned and carried out as a unitary course of study and activity; that we are not able to do so is an educational tragedy. At present, and perhaps indefinitely for the future, this is an impossibility. But we can, nevertheless, if we are wise enough and free enough from the bonds of tradition, provide for correlation in the child's religious training. For we can *relate all our materials and all our methods at every stage to the living, growing spiritual experience of that stage.* Then this inner correlation of which we have spoken will follow as night the day.

Putting Together Things that Belong Together

By Harold J. Sheridan

POSSIBLY the most serious pitfall to be avoided in the study of the topic of correlation is the tendency to think of it as a kind of "thing-in-itself" that needs to be introduced into the totality of the educational problem and having been introduced will most assuredly prove to be the long-looked-for solvent. Now, of course, any such conception of the meaning of the term is not only erroneous but is likely to mislead seriously.

The term correlation has come into prominence in educational thought because we have been guilty of putting together things that ought not to be together and leaving apart things that should have been in close relation, and the result has been waste and harm. We need therefore to give consideration to the relationships of the various elements with which we work to the end that our combinations may be advantageous.

A few examples may illustrate the point. Possibly the boy or girl in the Sunday-school class has been reading something about the Ku Klux Klan. He has heard only one side of the story and the idea appeals to him greatly. The lesson for the day is on Jacob running away from home, and the teacher finds great difficulty in securing attention. Just before coming to another session of the class the pupil has had a disagreement with the home folks and is seriously considering leaving home and "starting out on his own hook." Here is a fine time to discuss Jacob and the whole question of what is involved in leaving home and on what conditions it is advisable to do so, but the lesson assigned is perhaps the story of Jesus talking with the Samaritan woman.

The above illustrations have been taken from the field of curriculum. Numerous others might be given involving relationships of teaching and organization, of class work and recreational program; in short, of any two of the artificial but necessary divisions that we have set up in our work. What is needed is care in putting together the things that need to go together for desirable educational results. Ultimately, of course, the correlation must take place in the pupil, for he is the beginning and end of all our work, but if we are to have in him the correlation that ought to exist there must also be correlation between various elements that go to make up the entire educational undertaking.

Forest Hills Conference on Correlation of Programs in Religious Education

Organization, Scope and Findings

THE Conference on Correlation of Programs of Religious Education, which was held at Forest Hills, Long Island, last May, under the auspices of the Federal Council of Churches of Christ, was attended by nearly a hundred official representatives of various agencies engaged in religious education. Among those present were pastors of local churches, educational directors, secretaries of missionary education agencies, religious education in colleges, leaders in scouting and Camp Fire activities, directors of work with boys and girls in Young Men's and Young Women's Christian Associations and organizers of vacation schools and week-day religious education; that is to say, the Christian Church was represented locally, nationally and internationally, denominationally and interdenominationally, directly and indirectly through allied and affiliated and nondenominational organizations.

Scope of the Conference

The scope of the Conference was restricted to the programs designed for boys and girls between the ages of twelve and seventeen years, inasmuch as the agencies and programs provided for these ages are most numerous and the effects of separate planning most disastrous. It was not the purpose of the Conference to attempt to secure on the part of the several agencies a common plan of procedure, but rather to face together a common task and seek some method of closer cooperation.

As the Conference progressed there was evident a sincere desire on the part of all agencies to avoid the present waste, due to the overlapping of educational programs. The spirit of the Conference may be felt in the papers we are able to share with the readers of THE CHURCH SCHOOL in this issue, and from the Findings it will be seen that the Conference was not devoid of practical results. It is proposed that a Council on Correlation shall meet, early in October, at which the representatives of the various agencies shall make a serious effort to compare their several programs, codify them and in every way assist the local church to build its own comprehensive, unified program of religious education. An important step has thus been taken in the endeavor to bring order out of a situation which seems to many chaotic.

The Findings

1. The child in the local group is the basis of correlation of program material.

2. Local initiative and experimentation in program-making are to be encouraged and stimulated, even in the less resourceful communities, rather than the adoption of prescribed programs of activities.

3. In order to make available a variety of source material in a form usable by local communities, and in order to give them stimulus, help and guidance, typical programs should be developed nationally. Such programs should grow out of local experimentation, and every effort should be made to prevent them from becoming fixed and static.

4. National organizations have important functions to perform in encouraging experimentation, comparing the results from various communities, serving as a clearing-house for successful methods, developing and training leaders, and especially in sensing problems or plans that might be typical of any large grouping in American or world society, so that there may be the outlook of the larger groupings as well as of the local community.

5. In view of the larger value which comes from the development of plans locally, and in view of the fact that no one type of program can meet the needs of every community or group, programs should be presented by the national organizations in such form as will make possible individual selection and adaptation and stimulative initiative and resourcefulness. Community groups should work out plans locally, using national programs as source material in meeting different kinds of situations.

6. As an immediate step in facilitating this procedure, the common, as well as the distinctive material of the different programs now existing should be codified and cross-referenced so as to make it more available for use in the development of self-directed activities.

7. We note with appreciation the fact that the Committee on International Curriculum of the International Lesson Committee plans to have integrally related to its work on a church-school curriculum all the elements involved in the entire program of religious education.

8. We recommend that each of the general agencies concerned in religious education be asked to name two representatives to a Council on Correlation, which would serve as a clearing house of problems and plans of mutual concern.

We recommend that this Council be convened at an early date by the Committee which called this Conference.

While this Council will form its own organization and determine its own functions, we recommend

(a) That it give attention to the codifying and cross-referencing of present program material;

(b) That it consider the possibility of further cooperation on the part of all agencies concerned in the preparation of program material.

An interesting feature of the Forest Hills Conference was the presentation of statements by representatives of the various agencies, as to their own distinctive aims and methods. One could not listen to these statements without being impressed by the seriousness with which each agency is attempting, from its own point of view, to assist boys and girls to solve their problems; moreover, the variety and precision of method and the skill in promotion were often quite amazing and informing.

The Contribution of the Sunday School

By Henry H. Meyer

WE are to understand by the term "Sunday-school program" the educational activity which centers in the Sunday session. It is recognized that from this session various forms of activity radiate. Moreover, we are to keep in mind that the program which is prepared for this session is the product of a number of agencies denominational and interdenominational, whose relations to each other and to the local church are highly complex. Furthermore, there is a wide diversity of aim which lies back of the program both on the part of the several planning agencies and on the part of the local churches themselves. Again, we must recognize that a rapid development is taking place within denominational and interdenominational agencies which has resulted in a broadening conception of the task of religious education, an attempt to visualize the entire process, to utilize all kinds of existing agencies and programs, and to correlate all efforts into one complete program which is symbolized under the term "church school." In attempting, therefore, to set forth the contribution of the Sunday school toward a complete program of religious education, there is no desire to restrict the work of the local church or of the denomination to that part of the program which is to be carried out on Sunday, but rather to set forth an evaluation of the Sunday program in terms of the Sunday-school agencies themselves.

The aim of the Sunday school is itself a resultant of many aims, as for example: (a) to evangelize, that is, secure the conversion of the pupils; (b) to build up the church, that is, secure new members; (c) to teach the Bible; (d) to teach the essential doctrines of the church; (e) to train in worship; (f) to develop enthusiasm for social and missionary service; (g) to meet the present needs of the individual and of the group to which he belongs. All of these and perhaps others are in the minds of people who are at work in the Sunday school and, while given different degrees of importance, are nevertheless generally recognized. There are many Sunday schools—perhaps nearly half of them—which make no distinction of aim with respect to the different age groups, but use practically the same program and the same lesson material for all groups.

There is, however, a growing tendency to make more specific definition of aim for boys and girls of particular age groups. The following is a typical statement, for age twelve: "the aim of the lesson is to present Jesus as our example and to show that the Christian life is a life of service, to deepen interest in the Book which contains God's message to the world"; for age thirteen: "the aim of the lesson is to present the ideal of heroic living as exemplified by leaders of Israel who were inspired by faith in Jehovah, and by North American leaders of like faith"; age fifteen: "the aim is to present the ideals of the Christian life as exemplified in those whom Jesus inspired in his own and succeeding ages"; age seventeen: "the aim is to give an opportunity for pupils to find out for themselves what it means to be a Christian."

The more specific programs attempt to develop *motives* of good will, loyalty, cooperation and helpfulness; to arouse appreciation of the *value* of wholesome and happy relationships; to develop *skill* in the art of living together in family, school, play groups, etc.; to stimulate *loyalty* to ideals in the homes, to parents, friends, to Jesus Christ and to the Kingdom ideal; to *enlist* the pupils in *enterprises* of the church and community which have for their object the service of God and fellowmen.

The *major* emphasis in the Sunday-school program is undoubtedly upon information and primarily upon knowledge of the Bible, but there is increasing emphasis upon the knowledge of Nature, and of human nature, as reflected in society and in history, and upon Christian standards and doctrine. This knowledge, however, is designed to bring about a closer personal relation with Jesus Christ, a keener consciousness of God, fidelity to duty and habits of devotion, worship and service.

The program materials which the Sunday school provides are as follows, perhaps in about the following relative proportions: textbook study, biographical courses, discussion courses, mission study courses. There is, however, a growing tendency to utilize the method of dramatization and the project method, in connection with which source material of various kinds is provided.

The Sunday-school program is initiated by the International Sunday School Lesson Committee, which provides the outline of the study program. The execution and administration of this teaching program falls to the various denominational Sunday-school and publishing boards, and in so far as interdenominational cooperation is involved to the International Sunday School Council of Religious Education. The International Lesson Committee is influenced in its planning by the work of the denominational curriculum committees, which are in many instances represented in the membership of the Lesson Committee. After the outline is prepared, however, by the Lesson Committee, it is subject to very free revision and modification by denominational editors and lesson writers. In these denominational publishing houses, the lesson material is prepared for actual use in Sunday schools upon the basis of the revised outline. This also provides in most instances the program of worship, and suggests to a considerable degree the program of training in service. The suggestions regarding missionary information and participation in missionary enterprises come chiefly through the Missionary Education Movement, and these go back in turn to the educational departments of the mission boards. Moreover, there is a tendency to utilize, in connection with the Sunday-school program, parts at least of the programs provided by such agencies as Scouts, and Camp Fire. It will be seen, therefore, that the Sunday school today suffers embarrassment not from the lack of material for a program, but rather from the overcrowding of the program and the attempt to put into this brief space of time such a wide diversity of influences and activities. It is not strange, therefore, that the local church should seek to broaden the scope of its educational program until the part which the Sunday school provides shall be included as one factor in the program for the entire week.

Agencies for Missionary Education

By Herbert W. Gates

In this statement account is taken only of the contributions made by these agencies through missionary education to the religious education of girls and boys from twelve to seventeen years of age.

THE agencies included and their relations to one another may be divided into three groups.

1. Interdenominational Agencies

a. Interdenominational agencies organized for the purpose of missionary education exclusively, and chiefly engaged in the production of materials rather than local organization for teaching. This group includes:

(1) The Missionary Education Movement
(2) The Council of Women for Home Missions
(3) The Federation of Women's Boards of Foreign Missions
(4) The Central Committee on the United Study of Foreign Missions.

All of these are interboard agencies. While these agencies are chiefly engaged in the production of materials (textbooks, discussion courses, teachers' helps, pictures, maps, etc.), they do exercise a definite influence upon the processes of missionary education in two ways.

From "Creative Forces in Japan," by Galen Fisher
Valley and Villages with Living Volcano, Mt. Asama, in the distance

First. The majority of the representatives actively engaged in the work of these agencies are the educational secretaries of their respective denominational mission boards or departments of missionary education. They are thus able to direct the policies of these interdenominational agencies in view of the needs of their constituencies and, by the nature of the materials produced, they in turn influence the educational policies and practice in the local churches.

Second. All of the agencies named, with the exception of the Central Committee, are engaged in the work of organizing and conducting, through regional committees, summer conferences of missionary education in which direct teaching and training is done.

b. Interdenominational and undenominational agencies which, while not organized exclusively or primarily for the purpose of missionary education, do include this in their program. Most of this group are engaged in the production of materials and, more or less directly, in the organization of local groups for direct educational activities. This group includes:

(1) The International Committee of the Young Men's Christian Associations
(2) The National Board of the Young Women's Christian Associations
(3) The Student Volunteer Movement
(4) The Student Fellowship of Christian Life Service
(5) The International Sunday School Council of Religious Education, and its associated body, The International Sunday School Lesson Committee
(6) The Daily Vacation Bible School Association
(7) The United Society of Christian Endeavor

Of these agencies, the first two make the principal contributions to the missionary education of girls and boys from twelve to seventeen, both in the production of materials and in the organization of groups and conferences for study, training and recruiting for life service.

2. Denominational Mission Boards and Departments of Missionary Education

A decade ago, practically all the missionary educational work of the denominational organizations (national) was carried on by the educational departments (frequently called departments of promotion) of the mission boards.

The growing recognition of the religious-educational value of mission study and service and of the legitimate claims of missionary education as an essential factor in any Christian program of religious education has led, in most of the larger denominations, to the addition of departments of missionary education.

In several instances these departments were first con-

ected with the promotional boards primarily responsible or raising funds for mission work. The growing emphas upon the educational aspects of the work, as distinguished from financial promotion, has led to the transfer f these departments to the boards of education and to ne recognition of their work as an integral part of the eligious-educational program of the denomination. So ar as I am aware, this is the relationship now sustained y all the denominational departments of missionary lucation.

Local Churches, Christian Associations, Schools and Colleges

This is the group most directly responsible for the arger part of the missionary education activities.

The local Christian associations, in their work with irls and boys, are giving an ever larger place to missionry education. It has always figured largely in the prorams of student associations, both as a means of developing Christian character and recruiting for life service nd as a factor in the culture of broad-minded, worldisioned personality.

The churches, through their church schools, week-day chools of religion, daily vacation Bible schools, young eople's societies, and special organizations such as mission bands, guilds, and societies, are responsible for much he larger volume of direct missionary educational acivities.

Most of this work was undoubtedly begun and carried n as a means of securing support, through gifts of money nd the contribution of useful articles, for the mission work on home and foreign fields. The aim of recruiting or life-service has been rather less consciously and frequently pursued.

To an increasing extent, however, missionary education s being recognized as a highly valuable factor in the delopment of Christian character, and this is steadily aining ground as the primary aim, with the giving of money as an inevitable result, but considered rather more n the light of a by-product.

It may be thought that, in this survey of the agencies or missionary education, there has been some straining o bring in agencies not properly included under this eading. Such has not been my intent. The foregoing lassification has been made purposely to distinguish beween those more exclusively and directly engaged in his work and those which are less so.

Elements in the Program which the Agencies for Missionary Education Supply

In this attempt to discover the controlling motives and he results sought for, one discovers two differing points of view which exercise a more or less controlling influence upon the choice of materials, the methods adopted, the activities engaged in, and the results attained. These two viewpoints, which have already been referred to as influencing the organization of agencies and general policies, may perhaps be designated as (1) the utilitarian and (2) he cultural.

By the utilitarian point of view, we mean that taken by hose to whom the primary aim of missionary education is to secure financial or personal support for mission work. The natural tendency in this case is to employ materials and methods which seem best adapted to produce these results as quickly as possible, and to estimate the success or failure in terms of these immediate results.

By the cultural viewpoint, we mean that taken by those whose primary aim is the development of full Christian personality in the pupil. From this point of view gifts of money and acts of service are estimated in terms of personal values, the controlling motives, the extent to which they are the expression of intelligent and sympathetic interest, the net results in the spiritual development of the individual.

It would be quite impossible to classify the groups of agencies described as characterized by one or the other of these viewpoints. It might be difficult, in many cases, to determine accurately which of the two predominates. In every group, however, there are organizations and individuals which are more largely influenced by one or the other. This fact explains in large measure the presence of somewhat contradictory motives and attitudes apparent in the missionary educational process.

1. The motives which they seek to make controlling

It is a trifle difficult to distinguish, in some cases, between the motives which the agency concerned seeks to make controlling and those which actually do control the pupil with the materials and methods used. The following are plainly operative.

a. *Loyalty to God.* The claims of missions are frequently based upon God's command. The "Great Commission"; "Go ye therefore, and make disciples of all the nations." The same motive is also stated as loyalty to Christ.

b. Essentially the same motive is implied in the appeal for *loyalty to the Christian Cause, the Kingdom of God, the Church.* Appeal is made to engage in missionary service that the world may be evangelized, or Christianized.

c. An immediate personal motive contributing to the first named is that of *Gratitude,* a sense of thankfulness to God for his gifts of privilege and opportunity.

d. Another closely associated with this is the sense of *Obligation and Responsibility* for the use of one's gifts and opportunities in the service of others, or to share with others the privileges one may possess.

e. A motive frequently and definitely appealed to is the *Desire to be of Service,* to make one's life count for most in the world's work.

f. *Pity* for those less fortunate is often used as a motive, much too often, for it frequently leads to a most un-Christian feeling of superiority and patronage.

g. This motive of pity is, happily, coming to be displaced by the higher one of *Sympathy* based on respect for the aspirations and possibilities of other peoples and the desire to aid them in realizing their own highest ideals. This lies at the root of the modern appeal for *World Friendliness.*

Two other motives, of less value, must be recorded as plainly evident in many forms of appeal and methods characterized by what we have termed the "utilitarian" viewpoint.

h. *The Desire for Approval,* the desire to make a good record, or to stand well in the statistical reports of the organization.

i. The *Competitive* motive is just one step more in this process and is plainly evident in many of the contests carried on for the sake of promoting so-called mission study, money-raising, sending the largest delegation to a conference, and the like.

As a whole it may be fairly said that the methods now being promoted by most of the agencies show steady progress toward the altruistic rather than the self-regarding. There is also evident an increasing tendency to scrutinize materials and methods with reference to their underlying motives.

2. Values emphasized as of supreme worth

a. *A Better World.* The giving of opportunity, health, education to all; the establishment of justice and righteousness in human affairs and relations; the Christianization of non-Christian peoples; and, as a means of accomplishing these ends, the support of institutions and agencies for mission work.

b. *The Development of Full Christian Personality* on the part of the pupil.

In this we may include the achievement of a world outlook based on sound knowledge of human affairs, sympathy and interest in others, world-friendship and brotherhood, and the living of a serviceable life.

3. The kinds of skill which these agencies undertake to develop

a. *Skill in Acquiring Information.* There is increasing use of project methods of study and outlines for discussion leading to study and investigation.

b. *Skill in Making Useful Articles.* In the suggestions for handwork increasing emphasis is placed upon the necessity of having things well done if they are to be of real service.

c. *Skill in the Presentation of Materials,* giving information to others. Ever larger use is being made of programs, dramatized or otherwise, often original productions; posters, exhibits, reports and the like.

d. *Skill in Making Prompt and Adequate Response to Needs.* The emphasis upon service, giving and the like leads to this result.

e. *Skill in Leadership.* The constant search for those who can and will take initiative, organize, make plans and lead others develops this capacity.

f. *Skill in Cooperation.* Many of the plans suggested, the increasing use of group activities, the need of joining forces and resources for the accomplishment of large tasks, all help to develop this skill.

4. The Loyalties that are fostered

a. *Loyalty to High Ideals:* brotherhood, righteousness, justice, and the like.

b. *Loyalty to God, to Christ, and to the Christian Cause.*

c. *Loyalty to the Group;* to one's own church, school, society, denomination.

d. *Loyalty to one's community, state, nation.*

e. *Loyalty to a leader.* This takes various forms, such as loyalty to a local leader, loyalty to a representative on the mission field, loyalty to a missionary leader.

5. Personal Adjustments which are sought for

a. *The establishment of Right Relationships with God.* This aim seems evident in the emphasis upon forms of worship in which the ideals of loyalty to God expressed in forms of missionary service are prominent.

b. *The establishment of Right Relationships with Men.* The pursuance of this aim calls for achievement of a world outlook and the habit of thinking and feeling in terms of world relationships. It also calls for service, giving, friendliness, and the like.

Both these kinds of adjustment lead to others immediately growing out of them, such as the saving of money, and of time and strength for higher purposes.

6. Enterprises in which the energies of girls and boys are enlisted

It would be impossible to attempt any detailed list. We shall merely try to name the kinds of enterprises which are most frequently engaged in.

a. *Investigation and Study.* Wherever the project method of approach is used the study of situations, conditions, and needs becomes a real enterprise.

b. *Increasing the Knowledge and Interest of Others.* This involves such activities as the selection, or preparation, of programs, dramatizations, posters, exhibits, reports, and the like; and their presentation.

c. *Community Betterment.* Many forms of social service are engaged in, involving investigation of conditions and needs, and active cooperation in matters of improvement and reform.

d. *World Service.* This includes both home and foreign fields.

Distinctive Contribution which These Agencies Make to the Complete Program

We do not interpret this as meaning only those contributions which are distinctive in the sense that they are made by these agencies to the exclusion of others, but, rather, definite contributions made by them because of the nature of their work. The following may be named as those that may and should be made by sound practices in missionary education.

1. A Sense of the Reality of God and of Religion as a Factor in Present-day Human Life

Missionary education has served in countless instances to bring the study of the Bible and of religion down to date (or up to date). It has revealed the fact that the history of the Christian Church did not end with the events recorded in the Acts and the Epistles and that God has his prophets and apostles today as truly as in the time of Isaiah or of Paul.

Another aspect of this same contribution is seen in the emphasis upon the thought of copartnership with God in the working out of his purposes, thus making God a more potent factor in one's own spiritual life.

2. Emphasis upon the Practical Expression of Christian Impulses in Acts of Service as the Test of Spiritual Realities

Missionary education helps to redeem the study of the Bible and of religion from the realm of the academic and carries it over into conduct and character.

3. The Motivation of Study and Service Activities by Immediate, Clearly Apparent and Worthy Aims

Leaders in religious-educational work give testimony to the fact that the missionary enterprise presents some of the best possible material for genuine projects in religious education.

4. The Extension of the Mental and Spiritual Horizon

5. Practice in the Art of Working Together for Common and Worthy Purposes

6. A Sense of Personal Mission in Life

The Place and Relative Emphasis Given to Various Features

1. It is probably true that the mode of approach to the largest number of girls and boys of this age is through *Missionary Programs* in the sessions of the church schools and young people's societies. In the preparation of these programs increasing use is made of dramatization. There is also considerable emphasis placed upon leading them up toward definite service activities or gifts of money.

2. The next largest use is made of *Subject Matter* which, for the age group being considered, is predominantly *biographical* and in the form of *reading books* rather than study courses. With juniors or younger pupils *Story Telling* is predominant.

3. *Manual Activities* also figure very largely in mission bands and societies. I should be quite prepared to be challenged for not putting this ahead of reading, especially with the younger members of the age group under consideration.

There is a steadily growing use, especially in our more progressive church groups, with the more competent leadership, of genuine *Projects of Study and Service.*

In conclusion it may be said that the agencies of missionary education are making an important contribution to the complete program of religious education for girls and boys, that steady progress is being made in adequate and proper motivation, in sound educational method, and in the achievement of definite and important results in the development of Christian character.

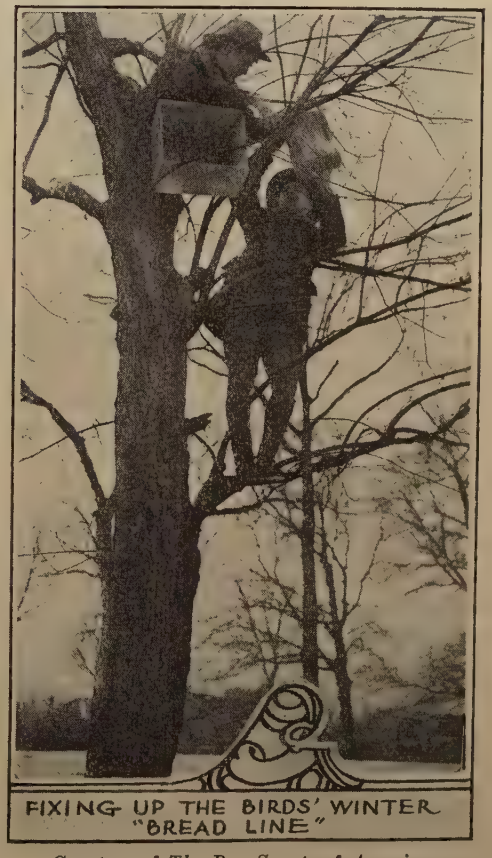
Programs of the Young Men's Christian Association

For Boys Twelve to Seventeen

OVER the period of years that the Association has been doing work with boys, there have developed within the experience of local associations two quite distinct movements in the field of religious education. Both of these movements are the result of the trial and error method. What actually works with a group of boys has been the test. The first of these movements has found its best success among high-school boys and has stressed largely an organization. The second of these movements has found its largest success among younger boys and has stressed particularly the development of the all-round program, challenging the full life activity of the boy. It will be worth while to consider these two movements more in detail.

Attaining an Objective

The first movement, stressing organization, appeals to various groupings of boys. A strong objective is set up, a group of boys is interested in the objective and the program which they undertake grows out of their effort to attain that objective. It has boys as directors who are under an adult guidance. An interesting example of this movement is the Hi-Y Club. Membership in these clubs is usually limited to the three upper classes in high school. The objective of the club is to "create, maintain and extend high standards of Christian character." This sets up a very definite goal within the field of the high school but taking into consideration a high-school boy's community relationships, and the program which the club undertakes is developed from the desire of the boys to reach this objective.



Courtesy of The Boy Scouts of America

Over the period of the last twenty years these clubs have gradually deposited a technique and somewhat of a standard program.

1. *The Organized Self-Governing Group,* initiating and carrying through to completion projects which are determined upon because of a felt need within their school.

2. *Personal Interviews.* These may be by boys with boys with the objective of winning a fellow student to participation in some desired activity or on a problem of behavior or belief. Interviews may be by men with boys, wherein the leader of the group, or some interested layman, may be talking with boys on a great variety of problems.

3. *Campaigns.* When a Hi-Y Group locates a problem in its school upon which the boys believe they can exert worth-while influence, they often launch an educational and enrolling campaign in an effort to raise student action to a higher level.

4. *Older Boys' Conference.* Groups of these boys from all over the State get together usually once a year, talking together about common problems, common methods of meeting them, ways of maintaining interest and effectiveness in their group life. From such conferences boys receive information and inspiration to do better pieces of work within the field of their objective.

5. *Camps.* During the summer, training camps are carried forward for the officers of these clubs in many states. The actual problems of high-school life furnish the interest around which these camps carry forward.

It is easily seen through these common methods that beginnings of a common program are laid down.

A Sevenfold Objective

Similarly, within the field of employed boys, an organization known as the Employed Boys' Brotherhood has been developed. This organization has a sevenfold objective dealing with healthful recreation, vocation, religion, home life, community life, physical fitness and world outlook. Here again is the specialized group, bound together by a strong interest, developing methods and program emphases entirely different from that of the Hi-Y Club. The program emphases of this group for instance are largely vocational and personal.

Wherever strong likemindednesses are to be found, the Young Men's Christian Association works with this method of drawing interested older boys into a self-governing organization with an objective which will stimulate personal and group activity within the field of their special interest.

The second movement for organization within the Young Men's Christian Association has come out of the lives of a great number of organized groups of boys. The fourfold basis of character development suggested in Luke 2: 52, received the first emphasis in Association work in 1876. Before 1900 the fourfold ideal was accepted as the ideal for the Association. In 1903 the first adaptation of program was called the Tuxis Program. It dealt with the full round of activity in the life of a boy. This found its largest usefulness in Canada and stimulated a development in the United States which has led to the publishing of the Christian Citizenship Training Program in 1919.

Courtesy of The Boy Scouts of America

Morning Salute as the Flag Is Raised

The objectives of this program are:

1. To develop unity of life through a diversity of interests and activities. A boy is challenged to a normal development in all phases of his life and urged to develop symmetrically.

2. The boy is his own best agent in character development. He is helped to build up appreciation standards whereby he himself becomes the judge of his own acts.

3. The quality of a boy's response in a given situation is much more important than the response itself. By developing appreciation standards a boy is asked to measure for himself the quality of response he makes in all given situations.

4. The Life of Christ is the pattern set for the boy and the program is organized around Luke 2. 52, which best describes the development of the character of Jesus from the age of 12 to the age of 30.

Three Divisions of Activity

There are three great divisions of activity within the Christian Citizenship Training Program. One of these divisions deals with the fundamental relationships in the life of a boy. The character of the boy is being developed around these fundamental relationships whether we want it to or not. The program therefore cooperates in these relationships with the adults who supervise the activity of the boy by setting up standards and broadly applied tests to what the boy does in home, church, Sunday school, and school; also to what the boy does with his spare time, his spare money and other phases of his life which run along day by day, such as health habits and personal devotion.

Another great realm of activity within the program is that which a group of boys can undertake to do together. A great number of the activities suggested furnish short time and long time projects for groups of boys to become interested in and carry through. These range all the way from an inspection trip through an industrial plant to the study of a mission field.

The third great classification contains those activities which a boy does by himself on his own initiative in spare time. These tests have to do with a boy's observation, his development in skills of various sorts. The quality of his response is of largest importance.

Whereas the organizations such as the Hi-Y and Employed Boys' Brotherhood are somewhat distinctive fields for the Association's effort, as the Association assumes that Christian older boys will accept their responsibilities as Christians within their school and industry, it is not so apparent that the program for all-round development is a distinctively Association field. The Association attempted to bring about this program as a joint project of several agencies interested, but failing therewith published the material for use and further refinement through use, in Association centers.

By recent convention action the Association stands committed to the fullest cooperation and partnership not only with local church groups, but also with official national bodies in the development of a common program. The following paragraph is quoted from the report of the Commission on the Approach to the Church:

"That the churches and the Young Men's Christian Association be urged to make available as soon as possible a joint cooperative fourfold program for work with boys. The Association stands ready to contribute its experience as embodied in the Christian Citizenship Training Program with any new undertaking that will secure a more effective and more united program for the work of the churches with their boys."

The Young Men's Christian Association is therefore in a position to cooperate to the fullest extent with any and all of the movements which will tend to bring about a better day in the religious education of boys.

What Does Scouting Contribute to the Religious Education for Boys?[1]

THE Boy Scouts of America has recognized the problem of the church in its effort to build up a practical program of religious expression and training for the boy that touches every segment in the complete cycle of his life experience.

This program must arouse interest, call out expression, train and strengthen the will, form habits, modify conduct, and establish character in conformity to the religious ideal. The problem of the church is to get its members to evidence faith in God and regard for higher conscience by right living. The religious education of a boy must get under his skin with what is to him a practical application of the moral and spiritual law. It is a process of character-forming by directing his choice of ideals, suggesting his lines of activity, and strengthening his will in the habit of performing tasks which express those ideals.

Outside of the boy's work and study there are the hours of his own free time, which are filled with leisure-hour diversions of his own choosing. What happens in this period must be reckoned with in every other segment of the boy's experience. No teacher, parent, or church worker can be indifferent to the self-directed activities of a boy's playtime. Such activities have power both to regenerate and degenerate. The character of the boy is the net result of his entire experience.

The Boy Scouts of America has made special effort to offer a program that will readily fit into the entire scheme of the home, church and school, and at the same time preserve unity in the experience of the boy himself. The Scout program was designed with due care not to encroach upon the natural functions of church, home and school, but rather to make available to them a method of interesting the boy and drawing out his self-expression.

The Scout Objective

The purpose of the Boy Scouts of America is thus stated in its Articles of Incorporation:

"The purpose of this corporation shall be to promote, through organization, and cooperation with other agencies, the ability of boys to do things for themselves and others, to train them in Scoutcraft, and to teach them patriotism, courage, self-reliance, and kindred virtues, using the methods which are now in common use by Boy Scouts, by placing emphasis upon the Scout Oath and Law for character development, citizenship training and physical fitness."

To this purpose the organization bends all its efforts. Scouting is dedicated to character building and the making of responsible, loyal citizenship.

The Boy Scouts of America maintain that no boy can grow into the best kind of citizenship without recognizing his obligation to God. In the first part of the Boy Scout's oath or pledge the boy promises, "On my honor I will do my best to do my duty to God and my country, and to obey the Scout law." The recognition of God as the ruling and leading power in the universe, and the grateful acknowledgment of his favors and blessings, is necessary to the best type of citizenship, and is a wholesome thing in the education of the growing boy. No matter what the boy may be—Catholic or Protestant or Jew—this fundamental need of good citizenship should be kept before him. The Boy Scouts of America therefore recognize the religious element in the training of a boy, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the organization or institution with which the Boy Scout is connected shall give definite attention to his religious life. The foundation of Scout morality may be found in the Scout's obligation in the first section of the Scout oath, "to do his duty to God," and in the twelfth Scout law, *"the Scout is reverent.* He is reverent toward God. He is faithful in his religious duties and respects the conviction of others in matters of custom and religion."

What Scouting Offers

Scouting is a movement, rather than an organization. When a local church adopts this program and organizes a troop, scouting becomes an integral part of the church organization. The troop is at all times under the control of a troop committee which is appointed by the local church. There is no authority from outside which can at any time displace this committee in its control of its Boy Scouts. The troop committee selects the Scoutmaster and recommends him to National Headquarters for a commission. The troop committee is directly responsible to the General Board of the local church and is held accountable for keeping the troop program up to standard, and for the proper coordination of the troop program with the plan of religious instruction provided by the local church.

Unity of program in the activities of the Scout troop and the religious instruction of the church school may be secured by the general supervision of a Boys' Work Committee. There is not space in this report to outline the details of coordination in such a program. It is sufficient to say that the Boys' Work Committee, or such members of it as may be assigned to the Scout troop committee, are responsible for, and have full control of the activities of the Scout troop, and are fully able to relate it to all other church activities among boys.

1. Scouting offers a week-day expressional program which is designed to translate the moral and religious teaching of the church school into the actual life and experience of the boy.

2. Scouting may serve as a medium for awakening and maintaining a boy's interest in what his church is trying to do for him. In many instances the Scout troop provides the church with its best missionary opportunity among the boys of the community.

3. Scouting fills the boy's mind with thoughts of health and service, and leads him into the out-of-doors to things that God has fashioned for his hand. It engages him in self-discipline and worth-while achievement.

[1]Space does not permit printing the Scout Oath, Law and Program which were a part of this paper. These may be obtained on application to any Scout or Denominational headquarters.

4. The religious policy of the Boy Scout movement is acceptable to all religious groups. It emphasizes the fundamental importance of the religious element in a boy's education, and urges each Scout to active loyalty to the church of his own affiliation. Scouting also regards the sacred right and responsibility of each parent church to give to its boys their special education in things pertaining to their allegiance to God.

A very considerable part of the Scout program is carried on in the open, and is designed to acquaint the boy with the out-of-doors and equip him properly to care for himself when thrown upon his own resources under any condition of pioneer life.

The Scout troop meets weekly under the leadership of an adult Scoutmaster, who is a man of approved character and acknowledged allegiance to God.

Courtesy of the Boy Scouts of America

Boy Scouts Giving Uniforms to Near East Relief

Types of Scout Troops in the Church Relation

1. A troop may be entirely made up of boys of the church. Usually this type of troop comprises patrols made up of Sunday-school classes, with a Sunday-school teacher serving as Scoutmaster. This is an ideal situation for the coordination of the troop program and the religious instruction of the church school.

2. A troop may comprise a goodly number of church boys, with the balance made up of boys in the community and representing various religious faiths. Under these circumstances the Scout Leader is handicapped in his efforts to correlate his Scout program with the religious instruction of the church school. He cannot engage the whole troop in any special service to the local church.

3. A troop may be entirely made up of boys from the community, with leadership and meeting quarters provided by the church. In this case each Scout is referred to the church of his parents for religious instruction.

Some churches operate two troops; one composed entirely of the boys of the church, and the other, an out-and-out community boys' troop. This method of segregation greatly simplifies the problem of the Scoutmaster in getting over to the boys of the church an adequate program of religious instruction, and it also preserves the opportunity for the church to render service to the boys in the community.

The Scout "Good Turn"

The daily "good turn" may be rendered by individual Scouts, by a patrol, or by an entire troop. The Scouts should be given every opportunity to engage in the regular and benevolent enterprises of the parent church. In many parishes the Scout troop is regarded as a valuable asset to the church in delivering its program of service to the community. A number of troops have handled the church enrollments for the Red Cross, and the distribution of thanksgiving and Christmas baskets to the poor of the parish. A great many troops help the janitor to shovel snow, clean the church lawn, and plant trees on the church grounds. Scouts often serve as pages at church conventions. Some troops make contributions to church expenses, building funds and missionary offerings. Some churches use the Scouts to distribute the weekly church bulletin to members of the parish. Scouts often help the women's societies in benevolent enterprises. Some troops have charge of young people's rallies, and the conduct of junior young people's devotional meetings. Quite often the older Scouts are used as ushers and collectors for the regular church offering. Each church and Sunday school will assign to its own Scouts whatever services seem to be most practical for the Scouts to perform. The possibility of coordinating the troop activities and the Scout "good turn" with the spirit and teachings of Jesus lies entirely within the hands of the Scoutmaster and the troop committee. The boy's religion is sure to be a program of action, if it is of any vital consequence to the boy.

Finally, the supreme importance of personal factors in any program of religious education must not be overlooked. The success or failure of the activities of a troop of Scouts, as an integral part of a program of religious education, will depend upon the type of manhood represented in the character of the Scoutmaster. The Boy Scouts of America look to the church as a proper institution to furnish boy leaders of the caliber which can measure up to the high standard of character necessary to embody the spirit of the Scout oath and law, and the teachings of the church. This type of Scoutmaster will develop his boys not away from the religious ideal, but toward it. His Scouts will be loyal to the church and useful to the community. Under his leadership the Scout will be reverent toward God and faithful in the discharge of his religious obligations. He will use the Scout program as a means of expressing in the week-day activities of his Boy Scouts the ideals and principles of the higher life.

The Girl Reserve Movement

"I AM the future,
For in me there lies,
What through the ages
Our land shall be;
Yet what I am, Is what you are to me
I am the question to which you make replies."

THE object of the Girl Reserve Movement in direct accordance with the purpose of the Young Women's Christian Association, is to make a contribution to those elements in the life of a girl which sets free the ideals and convictions that help a girl to live as a Christian of her age should live and to aid her to put into practice in her community her standards of Christian living. It endeavors to help a girl grow through normal, natural activities into those habits, insights, and ideals which will make her a responsible, eager woman, capable and ready to develop and share in those group expressions which are making effective the purpose of God in the world.

The Girl Reserve Movement attempts to achieve the above purpose in the following ways, each of which has its special advantages:

1. Differentiated programs for three groups of girls between the ages of twelve and eighteen, wherever these girls may be found, in cities, towns and rural communities where there are organized and incorporated Young Women's Christian Associations, or in communities where groups of high-school girls have been directly registered at the National Headquarters.

2. Through self-governing units called clubs, functioning through schools, churches, and Young Women's Christian Associations; this organization is relatively simple for grade-school and junior high-school girls, more complex for senior high-school girls, and comparatively informal for younger girls in business and industry.

3. Directed by *adult guidance* and *developing girl* leadership.

The Young Women's Christian Association regards these elements essential to a complete program of *religious education:*

Motives Controlling Conduct

In the development of Christian womanhood there are four fundamental expressions of life, any one of which may be inclusive of others. These fundamental expressions are:

First: Work—a creative production both mental and manual,

Second: Recreation—a renewal of life, emotional, physical, mental and spiritual,

Third: Fellowship—a consciousness of the value of other personalities expressed through an outgoing of spirit and manifested by good acts,

Fourth: Religion—a consciousness of God in life, the dynamic for action.

A well-developed life program needs to include plans to make one a better workman, means of renewing life, avenues for growing fellowships, and ways of coming to know God.

Values of Supreme Worth

This process of growth is furthered greatly by the entrance of three elements, each of which has its direct bearing upon the life of the girl. They are:

1. The opportunity to worship,
2. Ways to develop a growing understanding of God, and of men,
3. An opportunity to express through sharing her life and her standards of action, her consciousness of God.

Kinds of Skill Indispensable

The kinds of skill considered indispensable and which the movement seeks to develop include the following:

1. Power to see and to correlate one's experiences, so that wise judgments can be made, achieved through hobbies and observation.
2. Real values and wise choices; vocational guidance: "preparation for the life of productive usefulness which is the rightful heritage of woman today."
3. To articulate clearly what one believes and to grow into new beliefs which are worth while by knowing a way to think and speak—achieved through discussions.
4. Skill of right reading—achieved through books, the silent, beloved companions.
    a. Good standards for everyday thinking and living.
    b. Ideals toward which to work.
    c. A sense of fair play.
    d. A constructive philosophy of life, and not a cynical, doubting attitude.
    e. A realization that life may be God-controlled.
    f. A logical presentation of facts and not a series of thrilling happenings absolutely unreal in life and often in direct contradiction to all natural law and moral development.
    g. An appreciation of scientific truths and an opportunity to acquire facts that will be of use.
    h. An appreciation of good language, and a real feeling for beauty of expression.
5. Skill in achieving, and retaining health.
6. Skill in being thrifty—need for an adequate allowance.
7. Skill in making personal adjustments to the requirements of group thinking, group working, and group living.

The Distinctive Contribution of the Girl Scouts

To a Complete Program of Religious Education for Girls

THE prime object of the Girl Scout movement is to make better citizenship through happiness and service. Any girl may become a Scout by subscribing to the Laws and Promise of the Scouts, and by passing a simple test which covers the rudiments of civic information, elementary handicraft, and a start in savings. Before being registered as a Scout a girl must have joined a troop and attended at least four meetings, giving her captain the opportunity of knowing her and insuring that she understands what she means when she makes the promise:

"To do my duty to God and my country,
To help other people at all times, and
To obey the Scout Laws."

Courtesy of The Girl Scouts

As Evening Falls

Duty to God comes first as expressed in the promise, but the Girl Scouts as an organization are entirely independent of religious control. Troops, however, are to a large extent formed under the auspices of Protestant, Catholic, and Jewish churches, schools, settlement houses and other agencies.

The Scout laws of honor, loyalty, service, kindness, humanity, courtesy, friendliness, thrift, cheer and cleanliness of heart, are the code of the community of which the girl becomes a part. And the obligation assumed by every Girl Scout to "do a good turn daily" over and above her ordinary daily duties, is the germ from which it is hoped the habit of service will develop.

As a Scout, the girl is a member of a Patrol, a group of eight, which constitutes the working unit. A Patrol Leader elected by the girls is responsible to and for them in the larger association of the Troop, which is made up of several Patrols. The Troop is led by a Captain, who must be at least twenty-one, and whose character and competence as a leader for younger girls has been attended to.

Troop meetings are held weekly, and the sessions are taken up with a variety of activities, by which the girls learn in the simple, natural way of play the things they will need to know in their future work of homemaking, and the habits of helpfulness and thought for and with others that are the basis of intelligent democracy. Their motto is "Be prepared." For what? For service. How? By knowledge and skill and readiness of mind, to be used in the affairs of every day in the home, in school, at church, and with their comrades.

There are three great groups of activities in the Girl Scout program. First come those related to the world-old functions of woman as mother, nurse and homemaker, classed under Homecraft. To become a second-class Scout, for instance, which is the first grade to be made after initiation, the girl must be able to cook a simple dish, to set a table correctly, to make a bed properly, to launder her Scout uniform. Progression to higher Scout grades carries with it proficiency in household tasks of increasing complexity. Next come those subjects that are related chiefly to health, personal and public. Emphasis is laid on acquiring habits of health. And the whole outdoors program—of hiking, camping, trailing, and sports—is stressed with the health of the Scout in mind. The girl who would earn her Health Winner's badge must present a record of outdoor exercise along with other things. But a very important aspect of the Scout health program is that of health in the community, Health Guardian test calling for a practical knowledge of the provisions for health, sanitation, and recreation in the Scout's community, and aiming to interest the girls in specific public health enterprises, such as assisting at milk stations, taking school children to dental and other clinics, sharing in health campaigns of various sorts.

Third comes a group of subjects, proficiency in each of which contributes in one way or another to the value of the individual as an active member of society. Included are expressive arts, applied arts, special skills that may serve a social purpose, or contribute to self-support, and special information about city and state government and social resources. It is hoped that among the fifty badges available, each of over 140,000 enrolled Scouts may find a hobby, an avocation, possibly a vocation.

There is perhaps in all these activities nothing essentially new. What is peculiar to Scouting is the way in which they are combined and coordinated about certain

basic principles, and the method by which the desired habits and knowledge are acquired.

In the first place, the motive for everything the Scouts learn or do is the development of a fuller life for the individual, not only in her personal, but her social functions.

This fuller life is not a thing of the future, but is here and now; it is something the girl enters into by virtue of being a Scout. The Scouting community is hers by choice and voluntary adoption of its laws. Through the Patrol and the Troop meetings, she learns how to think as a member of a group. She acquires group consciousness in comprehensible form. Other social groups to which she may belong, such as the family, the school, the church, and the larger community of village, city or state, are too large, or they are governed by laws which she has no part in making, or even accepting, and by traditions the reasons for which are beyond her grasp. In Scouting, on the other hand, she finds not only an understandable code for living, but she has a share in controlling the terms and conditions of her life.

While the object of the Scout work is serious, and is so regarded by the girls, the actual accomplishment is through games and in the spirit of play. Thus most of the class test material is presented and reviewed in the form of games in which Patrol competes with Patrol. General Scout progress is scored by points given each Patrol for badges won, excellence of attendance, promptness and appearance of the individual Scouts. The Scout awards are thus socialized and the girls are stimulated to do for their patrols what they might not do for themselves alone. Better still, the awards do not give rise so much to personal gratification as to a sense of group achievement.

Another factor which characterizes the Scout method of training for citizenship is that the movement is not conceived as an end in itself so much as a channel for effective social thinking and service. Scouts are led to an interest in worth-while and wholesome pursuits for their own sake, and they are encouraged to ally themselves as soon as and wherever possible with general civic and community organizations, such as the Red Cross, associations for conservation, home economics, village and town improvement, community art, playgrounds, school lunches, and so forth.

Camp Fire Girls Under Church Auspices

THERE are approximately 150,000 Camp Fire Girls and about thirty per cent belong to groups organized in churches. Fifty per cent of the membership is found in groups organized with the home as the basis. This latter fact suggests a basic Camp Fire principle, namely, that a girl's interests, during adolescence, center in the home and in home-circle relationships.

The aim of the program is not only to conserve leisure time, but also, through leisure-time activities, to build up ideals that will find expression in the cheerful performance of home duties, in love of nature and the out-of-doors, in unselfish and patriotic service, and in various kinds of craft work that develop good taste in dress and pride in personal appearance.

Camp Fire and the Church School

There are several reasons why Camp Fire Girls is being adopted by many churches; why it is so popular; and why it is proving to be so successful.

If girls are to achieve strength of character, the ideas presented and emotions awakened on Sunday need to be put to some use during the week. More harm is done to young life during leisure time than this world dreams of, and leisure hours present more opportunities for building character than the church has yet realized. The church now faces the responsibility, not simply of providing formal instruction in morals and religion, but also the responsibility of conserving that instruction by providing suitable opportunities for its expression in interesting, healthful activities. The Camp Fire program preempts the leisure time of girls, thus saving them from harmful types of activities, but in addition to this, it does the positive work of directing them toward those occupations that are recreational in the highest and best sense. Thus it supplements not only the church-school organization but also its program of instruction. To knowledge it adds skill.

Any program of moral training or of recreation that is not in the hands of a suitable leader can easily become positively harmful. The Camp Fire program is not a substitute for trained leaders. It presents an increased demand that the church school provide those types of leaders who can lead girls through Camp Fire into their highest and richest self-development.

The Camp Fire Guardian should be loyal to her own church, spontaneously enthusiastic for the claims of her own religion. It is not enough for her to master the technique of building fires, weaving headbands, woodblocking, waxing, and camping. These interesting activities, in fact, the whole organization, is but a dead tool until it is placed in the hands of one who knows how to use it. With the ideal guardian, however, the girls are sure to come into a richer spiritual inheritance, for character can be formed through recreation.

The national organization is being guided by leaders who are loyal to the conception of Camp Fire as a movement to supplement the work of the church. They can be trusted to conserve the sacred interests for which the church school stands. Their primary interest is not the welfare of their own organization but, rather, the health, happiness and resourcefulness of our American girls.

Slogan, Watchword, Rank, Honors

The genius of Camp Fire is reflected in its slogan, Give Service; in its watchword, Wohelo, formed from the first two letters of the words "work," "health," "love"; and in the honors or tasks the girls perform to win their ranks. These crafts are: Home, Health, Hand, Nature, Camp, Business and Patriotism or Citizenship. Each craft has a symbolic color, and when the Camp Fire Girl fulfills the requirements for winning any honor, she is awarded an Honor Bead, having the color of the craft under which the honor appears. These beads the girl wears on her ceremonial gown, and they form a beautiful symbolic record of what she has accomplished.

Camp Fire Girls may attain three ranks. The first is

Wood Gatherer. To become a Wood Gatherer the girl has to have accomplished certain tasks and won the honors required for this rank. When she becomes a Wood Gatherer, she repeats the Wood Gatherer's Desire:

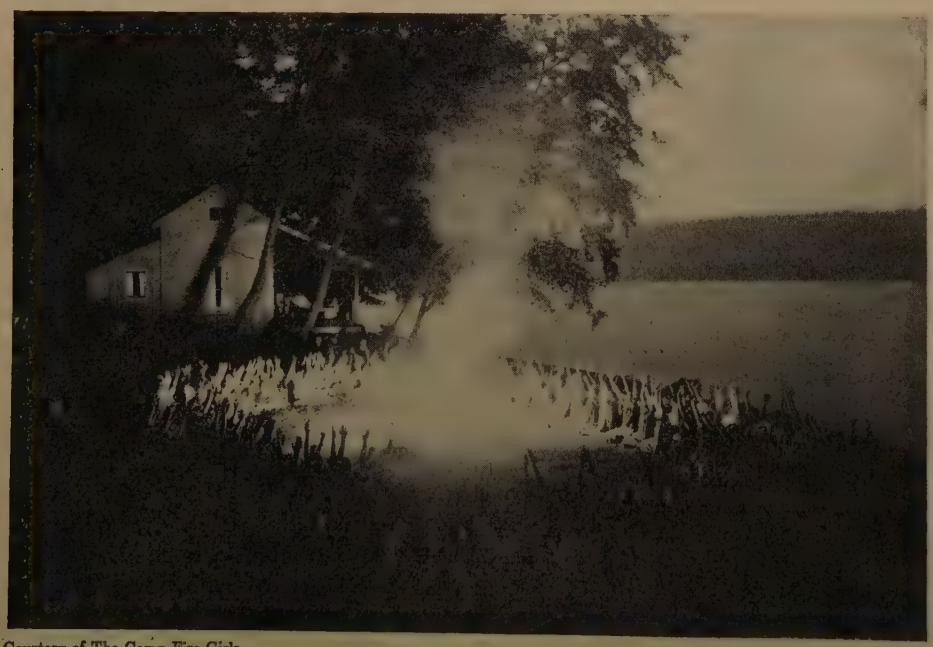
"As fagots are brought from the forest
Firmly held by the sinews which bind them,
I will cleave to my Camp Fire sisters
Wherever, whenever I find them.

"I will strive to grow strong like the pine tree,
To be pure in my deepest desire;
To be true to the truth that is in me
And follow the Law of the Fire."

Fire Maker is the second rank. To win this rank the girl has to win more honors, and more difficult honors, than are required for the rank of Wood Gatherer. She must be able to take some responsibility and have grown in dependability before she can wear the Fire Maker's symbolic bracelet, and say:

"As fuel is brought to the fire
So I purpose to bring
My strength,
My ambition,
My heart's desire,
My joy and
My sorrow
To the fire of humankind;
For I will tend
As my fathers have tended
And my father's fathers
Since time began
That fire which is called
The love of man for man,
The love of man for God."

The third rank is Torch Bearer. This is the greatest honor a Camp Fire Girl can attain, for to be a Torch Bearer she must have proved herself to be a leader and a responsible member not only of her own group, but of her community. It takes a long time and a real desire to *learn* and to *be* the things required of a Torch Bearer, and to be able to say when she receives the symbol of the rank: "That light which has been given to me I desire to pass undimmed to others."



Courtesy of The Camp Fire Girls

Camp Fire Ceremonies

Some Typical Honors which Camp Fire Girls Win

The following is a list of typical honors which are won by Camp Fire Girls and symbols for which are awarded:

Cook and serve two Sunday dinners while mother rests.

Abstain from chewing-gum and from candy, ice cream, sundaes, sodas and commercially manufactured beverages, as well as from eating between meals, for two consecutive months.

Sleep out of doors or with wide open windows for two consecutive months between October and April inclusive.

Swim one hundred yards.

Walk forty miles in any ten days (not necessarily consecutive). This means tramping in the country or walking to and from school or business.

Take the entire care of one room for one month, this to include sweeping, dusting, washing of windows, care of flowers or plants, and whatever may contribute to the attractiveness of the room.

Care for a baby for an average of an hour a day for a month.

Know the planets and seven constellations and their stories.

Trim a hat.

Policy Concerning Religion

The policy of Camp Fire Girls concerning religion resembles that of the Scouts. It advocates the central place of religion and of church loyalty in the developing character of the girl but leaves the responsibility for the nurturing of religion to the Camp Fire guardian or to the church or home with which the Camp Fire is connected.

The sympathetic attitude of the movement toward religion is seen in the following typical honors, which are formally accredited:

Out of boys or girls not formerly members of any Sunday school, create a class and maintain it, acting as its teacher for six months.

Read a chapter of the Bible or other religious literature every day for three months.

Know and sing eight standard hymns of the church.

Take care of small children on ten different occasions, thereby making it possible for the mothers to attend meetings.

Attend a course of study or lectures with a view to preparation for a distinct type of service within a religious organization.

Sing carols in the street or hospitals at Christmas or Easter.

Correspond regularly with an invalid or "shut-in" for three months.

How to Use Specialized Programs

Directors of social and recreational activities in the local churches will find distinct advantages in adopting specialized programs such as that of the Boy Scouts or Camp Fire Girls. It simplifies the problems of discovering and organizing interesting and morally profitable things to do. The task of discovering and training voluntary assistants is also made much easier.

(Continued on page 48)

Week-day and Vacation School Movements

IT is difficult for one to speak authoritatively for these two movements in view of the fact that they are so varied in their governmental organization and administration and differ widely because of denominational and local interests. While one finds much that is similar in all these schools, any statements made must be taken with the understanding that they are general and allow for considerable variation in program and particularly in emphasis with respect to disputed educational theories.

One difficulty has been that of securing concise and explicit statements of aim and program. Frequently the term program must be limited to the objectives of the schools rather than to their actual work.

In giving the distinctive contribution made by these agencies to a complete program of religious education for ages 12-17, it must be borne in mind that neither of them have at present extended their programs into all sections of the country, nor have they covered all types of communities.

It is to be noted also, that, while these movements theoretically are concerned with boys and girls of this age as well as those who are younger, the number of pupils of 12-17 actually dealt with is relatively small, possibly not exceeding one fifth of the total number which the movements reach.

I. An analysis of the program which these movements feel themselves peculiarly responsible for supplying, gives information regarding

A. *Controlling Motives Sought*

1. The aim of these schools is to lead the pupil into an active desire to be a Christian or to be a good citizen.
2. These goals of character are often further described by the use of such adjectives as good, intelligent, or loving.
3. Frequently the child is to become virtuous or moral; specifically, to be honest, loyal, pure, truthful, helpful, and so forth.
4. With a few exceptions one finds little emphasis upon the personal salvation motive.
5. The desire to be of service to others is found as a controlling motive in a varying degree in the schools.

B. *The Values Emphasized as of Supreme Worth*

Both movements strongly emphasize the fact that a knowledge of fundamentals is most important. These fundamentals are the Christian truths as found in the Bible and elsewhere.

More specifically, these fundamentals are listed as knowledge of certain virtues, as self-control, good workmanship, loyalty, reverence, and so forth.

Of great value, but given secondary place in the program, is conduct in accordance with high principles. In most cases this conduct is specified as Christian, though frequently one finds confusion because the term moral education is the only one used.

Compared with the Sunday session program, week-day schools lay less emphasis upon worship. Vacation schools give it a larger emphasis.

C. *Skills (or Knowledge) Worked For*

1. Skills of an intellectual nature which become a part of the program are memory work, acquiring and imparting facts, interpretation of biblical and other material, and ability to take part in a meeting.
2. Skill in praying, singing, acting reverently, feeling communion with God are worked for in the realm of worship.
3. Skills more largely of a physical nature, such as the handwork activities of elementary Sunday-school groups (drawing, coloring, pasting, or cutting) are found unattractive by the adolescents, and few week-day schools have any corresponding skills for this age group, except the making of illustrative notebooks. Some manual activity such as sewing and elementary carpentry is afforded by vacation schools as well as playing games, calisthenics, swimming, and athletic contests.
4. There is an increasing understanding of, and emphasis upon the fact that the sharing of experience in all the above activities is of itself a goal to be worked for, but just how to plan for this skill and definitely guide it in cooperative living receives secondary consideration.

D. *Loyalties Fostered*

Programs of both week-day and vacation schools set loyalty to high ideals for the children under their care. The loyalty is variously viewed as being to

1. The Christian ideal of the kingdom of God
2. The American ideal of government
3. One's church (the denomination as a whole or the local church)
4. The particular school organization
5. One's class or group
6. The truth as revealed or taught in the Christian religion
7. Specific enterprises to meet individual or world needs.

E. *Personal Adjustments Sought*

In general, the aim of the schools from this standpoint is to change the individual child from a self-centered to a cooperative being.

This general ideal frequently finds expression in specific objectives. Some week-day schools and many vacation schools undertake to change children whose environment is unsatisfactory by replacing such habits as uncleanliness, irreverence, fighting, swearing, and so forth, with habits of an opposite nature.

Indirectly, there is an endeavor to help the children solve the particular problems of their individual lives and environment.

II. Week-day and vacation school enterprises enlisting the energies of the boys and girls

Many of the enterprises have been given or suggested above. A partial list would include the following, the classification being purely arbitrary.

1. *Instructional*—Acquiring and reproducing information; discussion of topics and problems
2. *Emotional or Worship*—Training the devotional life through participation in praying, singing, and reading Scripture devotionally
3. *Physical Activity*—Taking part in dramas and pageants; drills and exercises; handwork of various kinds; group games, field meets, picnics and outings, sports, parades.

In noting these enterprises, the latter group particularly, one must take account of the motive in the mind of the teacher and pupil. The activities are variously engaged in because of

1. A desire to be doing something
2. A desire for information, the solution of a problem suggested by the lesson
3. A need for some type of activity to be used as a medium in which certain virtuous habits may be developed, as cooperativeness, honesty, loyalty, etc.
4. Rivalry to excel the work or accomplishments of others
5. A motive of service.

In the week-day schools the physical activity end of the program is relatively less emphasized among boys and girls of 12-17. The enterprises are more intellectual in nature. This is also true of some vacation schools, although the majority do furnish activities utilizing physical energy to such few pupils of these ages as are in attendance.

III. Program materials used.

Since it is neither wise nor possible to take up each denominational or local program for separate consideration, the following type classification is given. It is but an attempt to set forth certain of the more outstanding points with reference to the use of program materials and their interrelation. The names used are quite inadequate and mechanical, but offer the only means of description.

1. *The Information Type.* A great many of the programs belong here. The textbook information is in some courses largely biblical; in others, much extra-biblical material has been added. Few of the texts suggest any worship material, confining attention to study ground to be covered. The Bible is presented mainly from the viewpoint of story material. No attempt is made to face modern interpretation except by omission as far as possible of points involving interpretation. Biography is included, and there is considerable emphasis on memory texts. Some suggestion is made of things to be done to "express the lesson," mostly of the "filling in the notebook" variety. No attempt is made to correlate the material with that used in the Sunday session of the church school.

2. *The Correlated Information Type.* In most respects these program materials are like those of type 1. The differences are found in less liberality of theological interpretation, inclusion of more suggestions for expressional activities or problems for discussion, and more emphasis on worship material. There is an attempt to view materials as making up a program. The program, however, is largely limited in nature to acquiring information. Activities are viewed as expressing the truth learned. *Perhaps the most distinguishing characteristic of this type is the fact that the material is arranged so that portions of it may be used in the week-day session and other portions at Sunday sessions.* The program here also is apportioned on a fixed time basis.

3. *The Service-Expression Type.* This too is not entirely distinct from the above two classifications. It emphasizes a set program of informational and memory material. *It provides for correlated work on week-day and Sunday.* It presupposes fairly rigid theological doctrines. However, perhaps more than type 2, it insists upon a program of expressional activity which has the redeeming feature of being actual service. At this point, much is made of the opportunity to make and do those things which contribute to the service of the kingdom in various fields. The service projects are real, but it is hard to say whether their value lies in their being expressions of lessons learned or their own worth-whileness. It would seem that information lessons and service activities are parallel courses, both predetermined. In this type of program much is made of worship, the details, however, being largely fixed in advance.

4. *The Miscellaneous Activity Type.* The agencies offering programs under this heading place Bible work as the most important activity. There are so many other items added to the program, however, that frequently the former is lost sight of. Dramatics, pageantry, games, craftwork, drills, etc., are included. There is little emphasis on the service aim, which is characteristic of type 3. Busy work, something to do that is not harmful, athletic life and good times, and patriotic exercises are prominent. These find little relation to the Bible material or the Sunday program of the church school. A worship period is provided. While a set program of events is the rule, there is not as much insistence that ground be covered. The difficulty seems to be to find sufficient activities to keep the pupils busy. Memory work, Bible drills, and story material are used to take care of the instructional side. There is little opportunity provided for pupil initiative, although many of the activities in their actual use in schools do allow freedom at this point.

5. *The Learning-by-Doing Type.* No agency or denomination offers a program for this age which comes under this classification. One finds, nevertheless, the beginnings of such programs in local week-day and vacation schools. The viewpoint of such courses is that the information, habits, ideals, motives, etc., grow out of and accompany the activity, particularly when the activity is "purposefully" entered into. No completely fixed program is provided in advance. The teacher or leader sets going enterprises which are based upon vital and near-at-hand experiences of the pupils. Reference material in the form of biography, Bible memory verses, history, literature, etc., is then used to help the group carry out its purpose. The enterprises carried on have some worth-while aim (so viewed by the pupil himself) contributing to his own growth or that of the kingdom. All activities, of whatever nature, are thus viewed as subordinate to the pupil's purpose, which is on the Christian level.

IV. Distinctive contributions

In summing up the distinctive contributions made by these two movements to the content of a complete pro-

gram of religious education for the ages 12-17, it seems that their outstanding contribution is the desire to give the pupils a knowledge of what it means to be a Christian. The leaders in both movements are strong in their belief that such knowledge is badly needed. Where the schools have proved successful, this purpose is finding fulfillment.

The principles of Christianity and especially their origin in the experiences of Bible characters, in church history, and missionary work, are emphasized. The use of these experiences to assist the boys and girls in facing the problems of today is given less attention. This knowledge, unfortunately, is more in the form of rote memory work than having the personal and experimental meanings which result from thinking. As has been pointed out, the latter idea is slowly gaining ground.

A second contribution, and one which is of secondary importance in the minds of week-day and vacation school leaders, is a program of activity. This element is as yet viewed as something added on, with but little thought to its purpose or precise value. Compared with the activity programs of a number of other agencies it is rather weak.

(Continued on page 45)

Left—Council Meeting of the Girl Reserves of the Y. W. C. A. planning Programs for the month.

Below—Ready for the Relay Race. Girl Reserve Meet at Van Cortlandt Park, N. Y.

Pictures copyrighted by Y. W. C. A. Photo Service.

Correlation in the Local Church

Experience of a Pastor

By C. E. Silcox

"The proof of the pudding is in the eating." The place where educational programs are consumed is in the local church. These racy statements by a pastor and an educational director indicate that churches are suffering—and therefore boys and girls in the churches—from an overcrowded menu. Some skillful dietitian is needed to make out of all these rich, predigested elements a wholesome balanced ration, a simple diet.

QUESTIONS have just been raised whether the initiative in framing the program for a given community should be taken by the community itself or by the national organizations; whether the programs promoted by the national boards should be fixed and standardized, or sufficiently elastic to allow a large measure of eclecticism in the community. It seems to me that it is the community which should be given the larger consideration, and one reason for this judgment is in the obvious fact that there is no standardization of communities. No two communities are alike.

I might illustrate this by my own pastoral experience. My first parish was in Newport, Rhode Island. Now, Newport is absolutely unique, not alone in the general character of the city, but in its social stratification. Some one has said that society in Newport consists of a considerable number of circles—the super-wealthy summer residents, the families of those in the army and navy, the descendants of the old Newporters, the extensive circle of colored citizens, many of them also claiming descent from "old New England families," and the *arrivés* who do not belong anywhere else and hence form a class by themselves. It is also said, with some exaggeration but also with some truth, that unless you get into one of these circles, you will not know anybody, and if you do get into one of these circles, you will not know anybody in any other circle. At all events, the social stratification in Newport is well marked, and a program might "go" very successfully in some other place and utterly fail there.

My next parish was Fairfield, Connecticut, another ancient community, with an unbroken history back to 1639, with old families still connected with the parish, the personnel of the community made up of farmers on the one hand, and commuters to New York and Bridgeport and New Haven on the other hand, with the widest diversity of types and tempers, and consequently with many problems all its own. Forest Hills Gardens is my third parish, and this too is a most unique community, its streets and its prevailing type of architecture predetermined before a single excavation had been made, and highly restricted so that practically all the residents of this community belong to the same social class. Forest Hills Gardens is an integral part of New York City, a self-contained community within a metropolis, with the advantages of a community and the difficulties and diversions of a great city, and it is obvious that what would probably meet the needs of a more "standardized" community might prove impracticable or futile here. Therefore, programs ought to be sufficiently elastic to prove adaptable to widely differing communities, and, generally speaking, the men on the spot who move in and out among their people know better what for them and their communities is practicable and what impracticable, than the secretaries of the national boards, be they denominational, interdenominational or non-sectarian.

What the Church Offers

If my first plea, then, is for recognition of the "autonomy" of the community, my second plea is for a recognition of the peculiar position of the church in the community. Go into almost any community, and you will find that the churches have three things to offer any welfare movement—equipment, leadership and money—and the churches, however pitiably they may be divided denominationally, are offering, directly or indirectly, all three to various organizations which, unfortunately, do not always recognize the right of the church to some voice in the correlation of the programs of these organizations with her own much larger work.

The church offers *equipment*. That equipment may not be the best possible, but it is usually the best available. I might illustrate this by a reference to this very community. With all its beautiful homes, there is only one place in Forest Hills Gardens where large community meetings may be held, and that is the church, and until the church can provide further facilities there is little opportunity for club activities here. Both the Boy Scouts and the Girl Scouts in this place are in a state of coma, because there is no suitable place where they may gather. But all through the country the churches are providing better equipment for social purposes for the people of all ages, and statistics prove that the various non-sectarian organizations which have a wholesome community program are very largely using the church equipment. Nor must it be forgotten that there is a certain limit to the physical equipment and subsequent expense of maintenance which the average wise community will provide.

In the second place, the church offers *leadership*. I would not care to say that there are not many better potential leaders without the church than within it; that is quite possible, but at the same time, I think it could be proved that most of the men and women who have a deep love for boys and girls and an abiding concern for their general welfare, and who are willing to give their time and strength voluntarily and sacrificially and without remuneration to the promotion of wholesome programs are *within* the fold of the church and active there. Men and women of high idealism and burning redemptive passion are naturally and logically attracted to the church. Consider the church-school teachers of the nation for instance! I am a little weary of the reiterated attacks on the scholarship and ability of church-school teachers. It is perfectly and regrettably true that a certain percentage of church-school teachers lack proper scholarship, experience of life or elementary ability in leadership. These are the ones whom you can never drag to a Teachers' Training Class. But on the other hand, in every church school there are many teachers who are really the fittest persons in the community for that particular task—persons above rather than below the average day-school teachers in general culture, men and women who have made an eminent success in their life work and whose personal influence has been entirely good. They may not know the difference between the higher and the lower criticism, although they probably should, but for all that, most of us, out of our own personal experience, can bear witness to the wholesome influence of at least the better proportion of our church-school teachers. And my point is this, that if voluntary leadership of the right quality is to be discovered at all, it must, for the most part, be discovered in the churches.

In the third place, the church, through its regular constituency, provides in no small measure the *financial backing* for welfare movements. The church people are trained to give unselfishly to work for boys and girls, they are susceptible to such appeals, they are constantly being asked to give, and organizations outside of the church are constantly seeking through the church to reach this unfailing source of generosity. If the church people will not contribute to a welfare movement, the amount that will be raised outside the clientele of the church is not apt to carry an organization over-far.

If, then, this is true, that the Christian Church, in a very preeminent way, offers the organizations working for boys and girls from twelve to seventeen years of age, equipment, leadership and financial backing, it is only proper that the church should be taken into the counsels of these organizations and that their programs should be made thoroughly adaptable to the essential program of the church.

Vastness of the Church's Program

And I wish to present another consideration. Many of the welfare organizations working for boys and girls of twelve to seventeen years of age deal with that age exclusively and have nothing to offer them after they pass beyond that age. The church is the one social organization whose program is as vast as human life itself, reaching from the cradle to the grave. The church meets the child almost on the threshold of its mundane existence with the rite of baptism, teaches him, confirms him, marries him, baptizes his children, and finally commits his dust to the friendly earth and his spirit unto God who gave it. The church must provide activity and interest for all her children, in all their different stages, and the church cannot afford, in the light of her inclusive and tremendous task, to turn over the direction of the work for boys and girls of any stated age to agencies, however admirable, which are not willing to harmonize their programs with the program of the church.

The Protestant churches have much to learn here from the Catholic Church. In *The Catholic World* for June, 1922, there was a most illuminating article, which all religious educators should read, entitled, *A Protestant Experiment in Religious Education*, and the writer, Father Ryan, concluded thus:

"The Church cannot regard as satisfactory any system of education in which religion is not the foundation of the whole curriculum. Her first duty is to train her children in the knowledge and practices of the Faith. This does not mean that her schools neglect the teaching of the other branches of human knowledge. Religion in the Catholic school is the main subject of the curriculum. It is not, however, the only subject. In the public school, the emphasis is placed on the secular subjects to the total exclusion of religion. It is almost beyond belief that public-school authorities, due to pressure brought to bear on them by religious organizations, will ever change so completely the direction of the public school as to bring it in line with the Catholic philosophy of education. Until that is done, no Catholic would think of giving up the Catholic school for any diluted form whatsoever of the public school."

We may not approve of the Catholic philosophy of education, but it is refreshing even to a Protestant to discover in these days a certain consistency of devotion to religious values. Certainly we should consider our own faith as of no less importance for the future of mankind than our Catholic brethren consider theirs, and we too should include among the ends of religious education, not merely the making of good boys and girls, not merely the proper preparation of potential citizens, but also adequate instruction and discipline in those things which make for the best churchmanship. And if this be true, a program of religious education, conducted or fostered by the church, with churchmanship eliminated, is, from the point of view of the church, a fizzle and a farce.

Experience of a Director of Religious Education

By Herbert W. Blashfield

THE business of the local church is to develop within its own membership and within the community about it a society of persons that will live according to Christian standards and ideals. This end can be best accomplished when the local program of Christian education has the needs of those to whom it ministers as a basis for its work. This means that the program is best built up by local leadership. It also means that the total social and religious needs of each individual must be known and a well-rounded program developed which will contribute toward Christian growth in life's total social experiences. Our task is often made very difficult by a large number of organizations grown to national importance and strength all pressing for a place in the local program.

The Y. M. C. A. and the Y. W. C. A. come to us with a splendid program of clubs, study classes, and service work. These organizations give a wholesome environment for our young people to play, work and study together under Christian leadership. But the church often loses its youth in the process. The Y. M. C. A. and Y. W. C. A. have skilled workers and full equipment and we do not always feel like urging the young people to abandon their programs for the lesser program at the church. The result is that very often the Association building becomes the church of the young people. If every community could have a council representing all religious interests, the church and the Associations could plan together for the young people. The Associations could then more fully be a means to the end, carrying on their work as a part of the local church programs when the churches lack in equipment and leadership.

The Boy and Girl Scouts come to us with a full program, yet not distinctly religious. These organizations are particularly useful in developing good citizenship and in laying the foundations of Christian living, but they do not make the youth conscious of the religious ideals which lie behind the scout program so that very often the scout programs do not contribute to definite Christian education but develop a loyalty to the National Organization which surpasses the loyalty to the Christian life of the community. This situation can be helped by making scouting the activity of the organized Sunday-school class with first loyalty to the church and school. Speakers at the Scout meetings can connect the scout program with Christian ideals of the church and do much good. It is well to use the scout program as a basis of laboratory work in our education for good citizenship and, through the Sunday-school teacher, connect the Sunday-school lessons with the Scout activities.

Denominational organizations for young people, as the Young People's Society and Missionary Education Societies, come to us seeking for a portion of our educational time. Their emphasis on service and missions, often balanced with a recreational program, is splendid. They unite the young life of city, district and nation in great cooperative enterprises. But the local church often has specific needs which the distant headquarters does not anticipate. We generally have to meet the central office demands concerning local organization, dues, work to be done, standards, age limits, etc., and often injustice is done to the members of the local group. It is possible to build into our local program many of the elements of these national programs without adding extra machinery to our local work and keep the value of connecting the young people with the larger district, state and world work. National program builders in such organizations should keep the local needs in mind and build programs which are suggestive as a basis of local program building and by such means conserve local initiative and choice, which are necessary to the advancement of our work.

The Sunday-school organization has given to us a splendid basis on which to build our local program. It is interdenominational, and organized for local, district, county, State, and national work. It divides the entire church into age and social groupings, each group to be helped in all its social needs. It can be expanded and enriched by using the programs of the Y. M. C. A., Y. W. C. A., Scouts, Young People's Society, Missionary Societies, etc. Each one of these organizations can contribute toward a complete local program of Christian education, but this is possible only when each national organization is willing to contribute toward the local project without demanding that local organizations be set up and run according to national standards.

Detroit's Experiment in Correlation

A Cooperative Plan

By Edward R. Bartlett

OF course it had to come. The lamentable fact is that for so long we were intent far more upon propaganda than upon education, upon programs rather than upon life. This emphasis could not do otherwise than focus attention upon the *organizations* responsible for the religious-educational program, the resultant self-consciousness in each organization supplying fuel for rivalry and wasteful competition.

Gradually there has come the realization that religious education can never be a matter of concern for only a limited group, nor even for a series of groups. If ever we felt confident of our power to develop sentiment for an appreciation of religious education, for instance, as single church units, this confidence long since has been shaken by the fact that a great multitude are absolutely indifferent to the educational program of the church. And if in recognition of this condition, denominational, interdenominational, extra-denominational, professional and research organizations have arisen, each with its special constituency, the net result has been confused, overlapping in some areas and a complete absence of any kind of effort in others. Cooperation has at least pointed the way out of this difficulty.

Let it be stated at the outset that this article does not claim to present a solution of the problem created by the obvious lack of adequate religious education in practically every community. There is no one who has had a part in this situation who feels we have arrived, however much we may be convinced we are on the right track. What will be suggested is an attitude rather than a program. But it is believed that out of this attitude effective programs come.

The cooperative spirit is easily developed in Detroit. Perhaps it is because of the fact that while the city now ranks as the fourth in the United States, this generation of business and industrial leaders maintains those friendships formed in the days when the city was much smaller, friendships which reach out into all avenues of life and form the natural basis for common interests. The community chest includes sixty-seven organizations and secures an annual budget of $2,500,000 in its single brief canvass each year. The Detroit Council of Churches, which embraces seventeen Protestant denominations, is making astonishing progress in promoting interchurch and interdenominational programs of evangelism, social service and the like, while on occasion it causes the political gangster to feel the impact of the united Protestant influence in its demand for decency and justice. Cooperation has very nearly become an habitual method of procedure in matters affecting group interests.

County Association and Church Federation

In the field of religious education this spirit became manifest in 1920 in the organization of the Wayne County Sunday School Association executive committee, which became officially recognized as the department of religious education for the Detroit Council of Churches. The executive committee is made up of nine representatives of the churches, chosen by the Council of Churches; nine members are elected also by the Association in its annual convention. The executive secretary of the Council became an ex-officio member (a reciprocal privilege being granted the secretary of the Association with respect to the Council's executive committee), while the Y. M. C. A. and the Y. W. C. A. each chose an advisory member.

These twenty-one, together with the Association division superintendents and executive secretary, are solely responsible for the development both of the local church school and the community program of religious education so far as an interdenominational body has responsibility. They represent the only city-wide Protestant organization having as its function the promotion of religious education. They are responsible for the preparation and expenditure of the annual budget. At all points a complete autonomy of organization is maintained while a close working agreement exists with relation to the program of the Detroit Council of Churches. Obviously this makes for a unified religious-educational program, assures the support of a vitally interested group and prevents ruinous competition between interdenominational organizations.

The Y. M. C. A.

Between the Young Men's Christian Association and the County Sunday School Association certain other specifically cooperative activities have been developed. The Detroit school of religion was organized in the year 1919 and offered a number of biblical and other religious courses largely cultural in content. When the County Sunday School Association entered the field with a typical community training school for the preparation of church-school teachers, it seemed logical to make this a department in the school of religion. The Young Women's Christian Association joined in the enterprise, contributing the services of its specialists, and as a result the four most prominent Protestant religious organizations placed their influence back of a single school. The interchange of viewpoint thus secured and the demonstration of unity of purpose before the entire community are but two of the values derived from this arrangement.

The Detroit Young Men's Christian Association has an extensive community organization with several secretaries administering programs of the non-equipment type in their respective neighborhoods. Under an informal agreement these secretaries stand ready to place their machinery at the disposal of the Sunday School Association for the promotion of any community religious-education program which properly comes within the scope of the Y. M. C. A. interests. Thus they actively support the city and district older boys' councils, give intensive publicity to educational groups, conferences and institutes for men and boys, and serve on standing committees of the Sunday School Association. The Metropolitan Y. M. C. A. secretary for boys gives generously of his time as superintendent of the boys' section, young people's division, while another from that staff is developing a fourfold program for church-school classes under the joint auspices of his own organization and the Sunday School Association.

The Y. W. C. A.

The Young Women's Christian Association has been no less effective in maintaining cooperative relationships. Last year more than one third of the time of the secretary for girls was devoted to Association work. She was superintendent of the girls' section, young people's division, leader of the city older girls' council, secretary of the mothers' and daughters' week committee, besides serving on institute programs and in other educational activities. An especially valuable contribution was made in connection with the annual older boys' and girls' conference through the organization and direction of discussion groups.

It is significant that the enterprises noted above are not only jointly promoted but jointly prepared. In other words, no hard and fast scheme is suggested until the representatives of these various groups have had an opportunity to consider a given problem, and to draw upon their knowledge of the local situation in suggesting suitable action. Confidence and interest are thus established at the outset and these contribute vitally to successful cooperation.

Not only have these interdenominational groups developed a splendid spirit of cooperative endeavor, but the attitude has

also received powerful support from the denominations which maintain professional religious-educational leadership for their churches in the city. The most striking examples of this are in connection with the church vacation-school program, which last year included fifty-seven schools with 6,800 pupils; the training institute for teachers; and joint publicity and supervision. Each denomination (or in certain instances, the local church) maintained its own schools but found great advantage in the common standards, the wholesale purchase of supplies and the widespread public sentiment made possible by the close cooperation of the leaders. By the assumption of certain responsibilities for all the denominations the Sunday School Association was able to render valuable service as a community agency.

While all these experiments are still too recent to make possible a careful estimate of their worth, nevertheless some results are apparent even to the casual observer. Probably the most important is the marked general interest in religious education. The progress in this direction in three years is both gratifying and significant. If, as many of us believe, the possibility of an effective religious-education program in the future rests upon an awakened and intelligent public opinion, this result alone of the cooperative method would amply justify its use. Add to this the gradual lifting of standards due to interchange of ideas, the free exchange of highly trained leadership by the various cooperating groups, and the attitude of good will created in all those related to the religious-educational program, and one begins to see the real worth of such cooperative plans.

Essential Principles

Certain principles in the development of this cooperative approach to religious-educational problems suggest themselves as fundamental to success wherever the enterprise may be undertaken. In the first place each group must have *absolute confidence in the good faith of all the participating organizations.* In theory, even to state such a pre-supposition is to impugn the Christian spirit by which all the organizations under consideration presumably are motivated. In the field of practice, however, there is a tendency far too pronounced, to enter into cooperative enterprises with one's fingers crossed. We are too frequently committed to the program "with personal reservations." The unfortunate fact is that such an attitude throws the door wide open to suspicion and misinterpretation with reference both to motives and acts of the other groups, an attitude which quickly renders effective cooperation impossible. Constructive plans for kingdom building cannot flourish in an atmosphere of distrust.

The second essential is this: *attack some concrete situation* cooperatively rather than defer action until a detailed policy can be worked out. It is far better, for instance, to engage together in a conference for workers with young people than to wait until a unified program for such a group can be prepared. This may seem to be the counsel of the opportunist, but it rests upon a far different philosophy. Before we really can think together we need to be engaged in a common enterprise, to work together. At the outset it is probable that a sufficient number of obstacles to a completely developed cooperative program can be conceived permanently to deter action. Each organization has its own special objectives, type of organization and method, which it is loath to modify or abandon at the suggestion of another. It is a matter of record, however, that modifications do take place, indeed some quite revolutionary ones, in the process of carrying on a definite project to which the organizations have committed themselves.

Copyright, Y. W. C. A. Photo Service

Girl Reserve Initiation Service

In the third place, *cooperation should be in evidence in the planning* as well as in the execution. Some of the greatest difficulties are caused by a given organization developing a course of action and then calling the others in to "cooperate," which frequently means merely to ratify and assist in promotion. It is understood, of course, that a large field for mutual helpfulness exists, which calls only for the temporary exchange of staff members or equipment, but wherever there is a group responsibility there should be opportunity for group counsel from the beginning.

The Attitude of Good Will

Now lest we seem to be open to the charge of over-simplifying the problem and of ignoring its difficulties, let it be frankly stated that there are lions in the way and pitfalls on either side. There is the popular demand for quick results. Cooperative programs are slower to get under way and take longer to reach their maximum efficiency. To harmonize conflicting plans or reconcile divergent points of view frequently requires time more than anything else. The temptation is strong for one organization better equipped or more definitely related to a given undertaking to become impatient and to move without consideration of the others. And let us not forget that this is quite justifiable in the general range of community activities. It is only subject to criticism in matters in which a cooperative relationship has been proposed and agreed upon.

Again the almost instinctive fear that loss of prestige will follow keeps us from engaging in jointly promoted programs as often as we might. This attitude is more frequently born of caution than of selfishness. It assumes that unless certain undertakings carry the label of our organization, then in any subsequent solicitation for funds (and the corollary of organizing is financing) the organization will be weak in presenting pleas for its maintenance. The fallacy in this assumption is in not recognizing that actually greater results may be presented, even though our organization has not been the sole factor, and community sentiment will be the more favorable.

Other problems of which these are indicative will arise undoubtedly; their solution will be conditioned by at least one vital factor, namely, the attitude of the leaders of the groups seeking to render cooperative service. So convinced am I of the importance of this factor that I would say where the leaders are committed unreservedly to the principle of cooperation, and command each other's confidence and respect, no problem can arise which will permanently defeat the program. On the other hand an enterprise can rarely survive if the spirit of self aggrandizement or of distrust prevails in the leadership.

The Canadian Plan

By A. J. W. Myers

THE programs for Older Boys and Older Girls (12-17 years of age) are known as *The Canadian Standard Efficiency Training* and *The Canadian Girls Training* programs. The former is divided into two parts, *The Trail Rangers* for boys twelve to fourteen and *Tuxis Boys* for the older group. Manuals are issued for the Mentor, as the leader is called, and for the pupils in each case.

The aim is to weave together the interests of the pupil's life into one piece, the whole being transfused with the religious spirit. The content is, therefore, life situations, the normal, everyday life situations of boys and girls twelve to seventeen years of age. Being such it is necessarily a graded course and is also necessarily educational.

Four Great Standards

Life is infinitely complex and yet is simple when the elemental things are considered. To work out a course of training it is necessary to make some kind of division even when one insists that all such divisions are artificial. It is almost a stroke of genius that Luke 2: 52 was hit upon as a key. This verse reads, "And Jesus increased in wisdom and stature, and in favor with God and man." Here, then, were four great standards of normal development for every boy and girl around which the life interests might naturally be grouped, namely intellectual, physical, devotional and social. But each and all are conceived of as phases of life-expression and therefore ways in which the person, who is religious or is irreligious, expresses himself.

Around these four standards, then, were grouped the situations normal to older boys and girls. The idea is to help the pupils live in the spirit of Jesus (to live their religion) and to help them see that this spirit permeates every activity of life. Now around the more strictly intellectual life it is natural to think of school, home reading and speaking, collections and observations, woodcraft and handicraft, and some knowledge of the beginning of life; around the physical, health and strength, campcraft, team and group games, swimming and athletics; around the devotional, church and church school, midweek meeting of the class, daily devotions, training in leadership and the study of Christian leaders; around the social, home-helpfulness, helping others, the clean trail, vocations, loyalty and heroes of service.

Under each standard, then, are six subdivisions. In order to see each in its proper relations certain arbitrary values were assigned to each so that each standard totals one thousand. School, for example, being so important is given a value of five hundred; so with health and strength and home-helpfulness. Church attendance and church-school attendance and work is judged to be of six hundred value.

It will be noticed that nothing is imported. Life situations are selected. That it is necessarily a graded program is clearly seen by considering, say, athletics. Boys of twelve should, on the average, be able to run one hundred yards within a certain time; at the age of thirteen the same boy should do it in less time. So whenever a course of training is built to fit persons it is necessarily graded.

In public-school work, physical and mental development, etc., there is a normal standard fairly well determined. For example, a pupil twelve years of age ought to be in, say, the sixth grade and should be approximately so many inches in height and so many pounds in weight, should rate about so much in mental tests; so it seemed possible to determine a general standard for all-round development for pupils of each age from twelve to seventeen. Thus came the word Standard in the program. Many would reach above this into the honor position and some would fall below in some things.

This standard, it must be observed, is now as objective as is school grades, pounds weight, inches tall, etc. It is not a matter of some one's opinion but of achievement. It is so objective it may be charted so each pupil can have before him just where he stands. This is what is known as charting. By personal conference lasting upward of three hours for each boy, Mentor and boy work out their chart. Wherever the boy is weak he is sure to ask with almost bated breath how he can correct that deficiency and such a request is the teacher's most cherished opportunity. After this first charting the standard is based on the record of achievement day by day, week by week, throughout the year.

It will be noticed that the word "correlation" has no place in the Canadian scheme. Correlation suggests bringing into relation independent entities. That is abstract and places the emphasis on the thing rather than on the unifying principle, the person. Here the pupil in his natural situation is the center and from there radiate interests which bring in everything of value to that pupil. In other words, the attempt is to help the pupil "see life singly and see it whole."

How the Program Was Prepared

Properly stated, this should read, how the program is being prepared. No one who has had much to do with it considers it prepared but merely in the process. And most of us think it will continue so until the pupils, society and human knowledge come to a standstill. A program that deals with human life can scarcely be conceived as reaching finality.

The plan took shape gradually. There had been something done some years before on the Tuxis plan. Then certain leaders in Canada thought of expanding it. The four or five largest churches, the Y. M. C. A. and the Sunday School Association were working together very harmoniously. Those who were specially interested in older boys came together to see what could be done. While being the officials of various organizations, when they met as a committee or conference there was no denominational self-consciousness. Each was a member of a group attacking a fascinating but knotty problem. Whoever had a suggestion to make was hailed with delight. With characteristic reticence they did not rush into print until much of the plan was tried out. Then it was issued in a tiny booklet, like the old ten cent edition of the Moody and Sankey hymns, and leaders and workers were actively engaged in testing, criticizing, recommending. About every succeeding year it was issued anew. This plan has continued so that at the present time, when it has become well standardized, there are over two hundred persons working away at it so that important changes may well be expected in the next issue.

A similar plan was adopted by the girls' workers. It is not necessary to say that their leaders, women for the most part, were by no means copiers and slavish followers of the boys' group. The program is similar in general plan, but it is a real girls' program, consisting of life situations of girls twelve to seventeen years of age. If these situations and interests are the same as those of boys the program will be similar; if divergent or very different the programs will be widely separated.

It may not be out of place to emphasize again that the program was worked out by a group representing the denominations and other organizations especially interested, and that there was no institutional jockeying. It may be taken as an axiom that where a group of Christian leaders come together to face a real big problem involving the welfare of millions of boys and girls that the cooperation is no formal thing. It is, for that task, a vital unity. When the program was worked out and approved itself it became, as it now is, the official program for these denominations, the Y. M. and Y. W. C. A. and Sunday School Association. Therefore all over Canada all the great religious forces are standing side by side in promoting a common program for the conservation and development of these young persons. That alone has made a big impact on public opinion.

Several characteristics of this plan ought to be kept in mind.

1. It is a midweek *program* for the older boys and girls. It is not an organization.

2. It is distinctly, frankly, thoroughly *religious* in spirit and in execution.

3. It is carried on *within the church*, the other organizations cooperating, regarding themselves as the church carrying on a specific work.

These are tremendously important qualities. The loyalty is not divided between competing organizations nor between religious and non-religious. The church-school class is the unit and the Jesus way of Life is the motto and slogan.

The Way It Works

In simplicity I shall speak of boys' work. The girls' work is carried out on similar lines.

The organization is perfectly simple. The church-school class is organized and on Sunday these officers conduct the class, the Mentor doing the teaching, graded studies being required. The same class meets through the week and there carries out a more general training. This mid-week meeting is conducted by the same officers and Mentor. The meetings usually have a three-four division.

(a) Devotions including definite Bible study and business.

(b) A practical talk on some subject vital to the group such as first aid, camp craft, astronomy, music, etc.

(c) Tests, games, etc., and service.

While the whole program may be carried out without a gymnasium, still it is much better to have one available. As the program is common to churches and the Y. the obvious thing happens. All classes from groups of churches or, as often happens, all older boys' classes from all the churches in a town or city meet on the same night in the Y. Here they have a simple supper together which the boys pay for. At supper time they have an exuberant time with songs and yells and good fellowship, but always under control. Then while all are together they have a practical talk, so making it possible to have outstanding people speak to them. Breaking up they have Bible study and business or classes and finally assemble for track sports, games, swimming and other tests. This is the general scheme now followed. Incidentally it saves a great deal of rather poorly invested money in many inadequate gymnasiums in churches.

All the boys in a community come together in other ways. Roman Catholic and Hebrews are not excluded for they get credit for what their own church and synagogue expects of them in their Sabbath school. All classes come together for field days and for local conferences. These conferences are something new in that they are so largely planned and conducted by the boys themselves; and in the solid, business-like program carried out. They are far removed from most conferences that are made up of speeches strung together. Here they put through and discuss the program as they try to carry it out in the local class. They are intensive courses, in other words, in training in leadership. Conferences are also held over larger areas to which delegates are sent.

Another valuable feature is the boys' parliaments. Representatives are chosen by the boys for Provincial parliaments and by boys' classes all over Canada for the boys' Canadian or Federal Parliament. These houses meet in the capital city and have always (or nearly always) been given the regular parliament assembly rooms. Often the lieut.-governor at least opens parliament. The legislation considered deals with vital interests of boys' life as touched by the C. S. E. T. program. The bills considered, the debates, the whole conduct of the boys is astonishing, and the public press gives first page columns to the proceedings.

But each community has now a common interest in boys, so almost everywhere there are Boys' Work Councils representing institutions and agencies dealing with this age group, and similar Provincial and National Councils.

Now, it may be added, practically all interdenominational work is now done in Canada through the religious education councils. Each province has a council consisting of representatives from the churches which performs the functions and carries on the work formerly done by the Sunday School Association. Each denomination has one or more paid secretaries. These have a central office with a secretary in charge whose speciality is all forms of interdenominational Sunday-school work. In other words the churches

Courtesy of The Girl Scouts

Girl Scouts Arranging Baskets of Flowers for Distribution

acting together do directly what was formerly done by a separate organization.

Some Results

It is not difficult to give some very definite results. One is that a very high-grade type of men have become enlisted as Mentors. All boys' classes are supposed to have boys' men as leaders. This has for the most part been accomplished. Such a program as this—developing life, not teaching an abstract lesson—appeals to men and they have responded nobly.

Training classes are organized and seldom does a Mentor take a class until he has had at least about ten evenings in training.

Summer training camps are conducted in a new way. Instead of going to a city or a school they go camping. Here the men go through the whole program themselves. Bible study, building a fire, cooking, swimming, woodcraft, canoeing, story-telling, and so forth. Many are learning these things for the first time and are cutting years off their ages. They return able to lead with some confidence and usually with real enthusiasm.

It would be easy to quote figures but perhaps it is better to interpret them. While the work is far from perfect, while many flaws exist, while in some places leaders or classes have failed, yet on the whole this may confidently be said:

The watchword slogan proudly acknowledged by older boys and girls throughout the length and breadth of Canada by this age group is *The Jesus Way of Life.*

Thousands of older boys and girls who formerly were not even enrolled or who attended Sunday school under protest and were aimless and indifferent have become the backbone, in many cases, of the church school.

Better than this, they have come to see life and religion in a new way and are getting into the enterprise of living a life like Jesus and cooperating with God in making a better human world with the zest of a game or of a life work.

The influence is seen clearly in this: There is an insistent demand for an adequate program for the years preceding (that is the juniors) and for the succeeding ages (the young people). That tells its own story.

Older boys and girls are graduating from their classes with a vision of what may be done and with trained skill which is telling in the church life. And, in addition to taking up their life work with a new conception of its sacredness as a calling, many are taking up distinctively Christian work. The older boys are rapidly becoming the mentors of younger groups.

One cannot help feeling that if Canada develops boys and girls along present lines her destiny as a great moral and spiritual force is assured.

Revealing to Boys their Possibilities

A Description of the Charting Interview for Tuxis Boys in the Canadian Standard Efficiency Program

By C. Melville Wright

ONE of the distinguishing features of the Canadian Standard Efficiency Training Program for Tuxis Boys (15 years and over) is the Charting Interview. When rightly applied it is one of the most valuable contributions to the boy, providing to the Mentor and the boy alike an estimate of deficiencies in training and supplying in graphic form a picture whereby progress may be measured in the boy's fourfold development.

Boys of middle adolescence can appreciate charts. At high school they have discovered their usefulness in scientific and mathematical demonstrations. In business also they come in contact with charts wherein bankers, manufacturers and governments have provided, in diagram, comparative statements or illuminating information regarding important matters to be made known.

But can a boy be thus charted? Is it possible to put on paper a graph of any kind which will in any way measure his powers or portray his ability? Let it be understood clearly that in the Canadian Program this is *not* what is attempted. Those who have found this plan of value—and they comprise the large majority of successful Mentors—are they who have refused to interpret the plan as something unnatural, mechanical, unpopular or faddish. Perhaps if we consider further what it is *not* we may be able more clearly to describe exactly what it *is.*

In Canada all the organizations having to do with religious education have joined forces for the preparation and promotion of a joint program for teen-age boys and a similar program for girls of the same age. Their idea and goal is the production in the coming years of a new generation of Canadian men and women who will in turn refashion industry, political life, the church and the nation itself. "Tuxis" is the name given to the boys fifteen years and over who follow the program, and means, in the language of the Opening Ceremony, "Training for Service. Christ the Center. 'U' and 'I' on either side."—*Percy R. Hayward.*

Charting Not for Younger Boys

In the early stages of the Canadian Movement more than ten years ago, it was suggested for all boys in their teens. But careful perusal of the newer manuals for Trail Rangers, Tuxis Boys and Mentors, into which the experience of at least two hundred boys' workers from Halifax to Vancouver has been molded, shows that a system of credits is provided for younger lads to meet their needs at this stage and to lay foundations for the later and still more important period when a "Charting Interview" may be their introduction to a broader and still more attractive program adapted to their enlarging interests and ability. Boys have an "Initial Charting" before they enter upon the Tuxis Work, and an "Annual Charting" which becomes more definite and more significant as the course of training proceeds. It is *the boys' progress in training* that is charted.

Charting Not an Examination

Boys are not assigned *marks* for their attainments. The Mentor's eye is on the boy's past only in so far as it may be necessary to give practical direction as to present needs and future possibilities. Some months ago in a western city an earnest man, but untrained in this type of boys' work, was attempting to demonstrate "charting" in public—a thing exceedingly difficult to do and one that should be attempted only under very special circumstances. Before an interested audience he was assigning John his "marks." John was bubbling over with delight (as were his chums) for, on his own word, he was scoring high every time. After two phases of the "examination" had been completed, as shown under the Intellectual and Physical Programs, the torture was halted by another leader who knew his job and who tactfully took hold of a delicate situation and saved it. John and his chums went away, not with the idea that he was an almost perfect little angel, who had "passed," but with the idea that he had a real job on his hands to make his life what it might be. He would need to bend all his energies toward the realization of

certain standards if he would make his life really count.

Charting Not Like a Stock Judging Contest

Agriculturalists and stock breeders have been very successful in their projects during recent years in producing higher grade vegetables, grains, poultry, horses, cattle, etc. We may learn many things from these men and it will be a brighter day for all when parents, teachers and Christian workers generally recognize the possibilities of boys and girls as clearly as some men have recognized that higher grade stock may be developed by careful discovery and observance of nature's laws. But when a boy is charted he is not judged by an expert. The chart which he carries away is not a prize card, except in this—that in his circumstances it may prove to be one of his most valuable possessions spurring him to definite, intelligent, purposeful effort toward complete Christian living every time he examines it anew.

Charting Primarily and Only a Personal Interview

It is the opportunity provided for a thoughtful, large-hearted, earnest man, sympathetic toward boys and interested in their advancement to meet with them individually under intimate normal and favorable conditions and to aid them, out of a larger experience, to some thoughtful considerations that might otherwise have been overlooked.

Boys do not run away from such an opportunity when they understand what is involved. Proof that it works is found in the fact that they come back again and again to the Mentor who has gained their confidence and awakened their worthier desires. Mentors do not forget the relationships thus established, because through them they see opened up magnificent opportunities for their boys who in later days will be able to avoid some of the more common pitfalls and perhaps become better leaders in mighty enterprises for good.

Charting Is a Personal Interview Definitely Directed

A study of the illustration herewith indicates, in order, the subjects which the boy and his adult friend consider together. They represent the four phases of his development—Intellectual, Physical, Devotional and Social. Under each one there are items which should be considered by a boy at this age and none of which may be neglected if his development is to be complete.

Each has a copy of the manual in hand as the interview proceeds and each makes his own records on a blank card as they go along. They will agree, as each item is considered and the boy's attitude noted in relation thereto, that he is "long" or "short," and the relative degrees are indicated by common consent on a sort of percentage basis leading up to "White Honors," "Blue Honors," and "Red Honors" at roughly 70, 80 and 90 per cent, respectively. In the initial charting it is customary to deal with the boy's experience of the preceding twelve months and since the initial charting preferably takes place at the beginning of the season's operations, he may begin at once, with the aids provided, to keep some record of his training with a view to greater definiteness when the next "annual" charting is given. As points of strength or weakness are revealed there arise rare opportunities for the Mentor, not to preach or lecture the boy, but wisely to counsel and inspire him along certain clear lines. When the card is complete it will reveal more to the boy than to any one else, and he will want to keep it for reference and as an incentive to "pull up" on the points where he is down. He will not hesitate to allow the Mentor to retain in confidence his copy, but needless to say the wise leader will respect that confidence and keep the card where it surely will be safe.

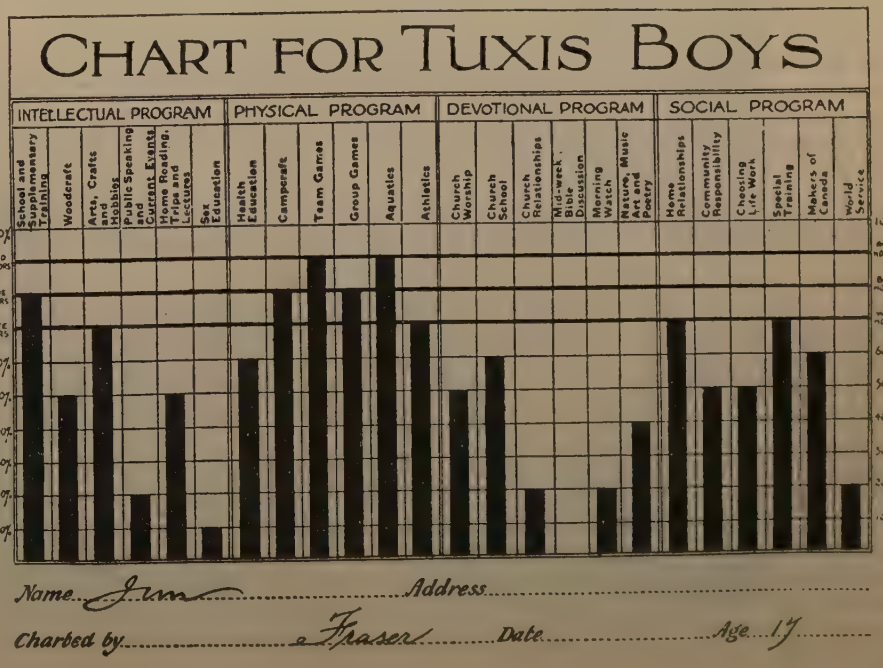
Most boys have a very irregular initial chart. They have not considered, because they have not been led to consider, many of the elements that enter into a fully rounded life. The opportunity to root new interests arises here. If the Mentor has had some personal experience—say in woodcraft, campcraft, midweek Bible discussion, or community service, to take but one item out of each of the four phases of the program—these can be opened up in such an interesting way that the boy will want to follow the lead—"to take up the end of the golden string and wind it into a ball." He will go out to square himself with a bigger ideal in all phases of his life than he had dreamed of before.

If the Mentor has thought through his own life's problems he can render an almost invaluable service to the boy in the matter of his "spiritual" relationships. He will show him that life cannot be divided into separate compartments but that it is a unity; that the human personality may grow to be (indeed *is* potentially) like the Divine. There will certainly arise opportunity to present to the boy a very real and personal Jesus. That is the key purpose of all our effort. The Charting Interview, if it naturally leads to the boy's determination to know more intimately the Living Christ and to set himself to follow in Christ's way of life, is more than worth while.

Charting requires much time and thought, but it amply justifies the giving of a large measure of both. It occupies as a rule from two to four hours and when successfully carried through is but the beginning of numerous personal interviews that become exceedingly vital as the fellowship of leader and boy develops from week to week. Note that it is the boy's Sunday-school teacher and leader in midweek activities—one man—who does the charting.

These boys with whom we deal are living in wonderful times. The demands which they must face are likely to be—indeed *are now*—greater than any previous generation ever faced. They need preparation but they need more than that. They need the steadying influence of a real man who has caught the spirit of Jesus Christ and who can understand and live with and lead them in their most impressionable years to the vision of life that he came to give.

Well may men shrink from the demands and the responsibilities of such a task as is involved in leading out a group of boys, but having put his hand to the plow who will think of turning back? There is no more valuable patriotic Christian service to be rendered anywhere today than that which can be found in the helping of a group of boys to unfold into fuller Christian citizenship. Charting is simply a key to one of the open doors of opportunity facing Mentor and boy alike.



A Japanese Mission Project

By Dorothy Kay Cadwallader

Pictures from "Primary Picture Stories." Used by permission of the Missionary Education Movement

Little Miss Pine Tree

WHAT a change has been wrought in religious education! It was just the other day when we were singing *Hear the pennies dropping,* and *anybody* could teach in the church school. But now the cry has come for trained workers and week-day religious activities. However, there are still many untrained workers who are trying to do something rather progressive. This article is for those who would like to do something in missionary education but who have always felt that they did not have time in the short hour on Sunday.

The Mission Boards of the various denominations give very definite suggestions for studying during the coming year. The foreign theme is to be "Japan." The home theme is to be, "Saving America through Her Boys and Girls." If the mothers and big sisters of our Primary Department children are to study Japan, why not plan to unify the mission work and study Japan with the little children on Sunday during the regular hours, or better still, in a week-day class. Begin with the foreign theme and follow the last half of the year by studying the home theme.

In October begin to read *Taro—A Little Boy of Japan,* by Mary T. Entwistle. The definite purpose for reading it is that primary children range in age from six to nine, the golden age for creating and developing an interest in and for reading. It is the time to make the primary child feel that these are books which hold the key to realms of realistic stories of their brothers and sisters in far-away Japan, thus stimulating in the child's mind from the beginning the desire to read missionary stories. *Taro* is the kind of book that any child will like to own and it will make a splendid Christmas present. Any child that misses the story of Taro and his wee sister, Mitsuko, will be deprived of something in his life that should be his.

The author tells so much about the children in Japan; she creates a Japanese atmosphere and then creates a religious atmosphere in such a delightful, worshipful way! For example, the first story is called *The Coming of Mitsuko,* and it tells of Taro's delight over the birth of his wee sister, Mitsuko, and his statement that no one shall ever harm her. I shall quote from the last chapter to show how beautifully the author weaves in the religious thought. She says, "Grandmother called him to bed, 'Come, little son, or thou wilt not grow tall and strong enough to wear a sword.' She took off his little outer kimono, and he was soon snug and warm under a big quilt on a soft cushion, and so fell asleep to dream of sister Mitsuko. No one whispered in Taro's ear, 'Thank you, dear Father in heaven, for this gift today'; no one helped him to fold his hands together, to close his eyes and pray, 'God bless Father, and Mother, and little Mitsuko.'

"Let us remember all the Taros and Mitsukos in Japan, when we go to bed tonight.

"We will softly pray—
Jesus, bless the children living far away."

I have already read the first story to my children and the first reaction I got from the boy that many think bad was, "Let's sing *The Whisper Song.*" How deeply religious a little child really is, after all!

After finishing *Taro* there are six delightful Japanese Primary Picture Stories, with a story to accompany each picture which may be secured from any denominational Mission Board. These stories should be told rather than read, as they are too difficult for primary children to read to themselves. However, after telling the story I would suggest putting up the picture and casually calling attention to the pamphlet, saying that I had read the story very carefully before telling it to them.

"Eighteen stories about Japan?" I can hear you say. "I just can't do it; I haven't the time." If you are fortunate enough to have a Week-Day School for Religious Education your activities might center around the Mission Work. Suppose, however, you are not that far advanced. Then what are you going to do to help impress the desire to do for others?

The following method is merely suggestive—there are numerous ways to carry

fit out. Ask the junior pupils to make an attractive Japanese poster. Display the poster, read the stories and accept the responses given by the children. Have one of the teachers keep a notebook of these reactions which may be used as a basis for discussion at parent-teachers' meetings. Then, guide the responses, for there must be growth. Lead the children in a prayer song, followed by a prayer that is the outgrowth of the discussion, after the story. During the time before the session, when trouble is likely to arise, have the Missionary Book, *Taro*, in a prominent place with plenty of large 18 x 18 inch paper and crayons near. Ask the children if they would not like to draw some pictures illustrating the story told the previous Sunday (or week-day). This large drawing is an expression and at first should be used just as a means of expression. However, many definite uses for the drawings may be found as the need arises. For instance, some child may want to take his picture home to show mother or sister. Perhaps neither of them has ever had any missionary interest. Who knows what seed that little child may plant? Two Sundays before the Woman's Missionary Society and Junior Mission Bands are to form their Mission Study Classes for the year, ask how many have mothers or sisters who are going to study Japan in the Mission Study Classes. Ask for a definite response the next Sunday. On that Sunday give out cards announcing these classes. These cards could be prepared by the juniors. Do you see the definite unification of mission work in the church and church school?

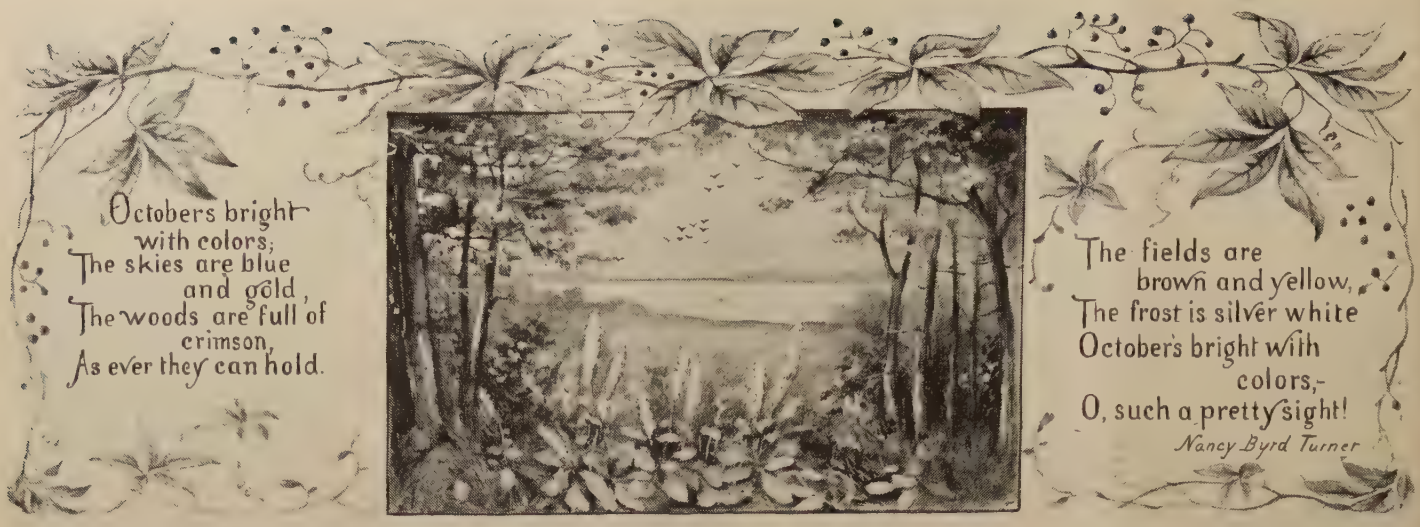
During the study of Japan the offering could be taken by a child dressed in a Japanese kimono, thus more firmly implanting the definite objective for the wee gifts. Letters to a definite Japanese denominational mission station may be written by the third-year classes. A Japanese box could be packed and sent to that station in Japan at the close of the project. Original rhymes may be composed to go with the large drawings. But, above all, plan carefully, set definite goals, and keep a notebook of the work as it progresses, that from the working out of this project may come definite religious missionary growth. The following are suggested for the notebook:

Taro and the Christmas Festival

Missionary Bible Verses.
Missionary Songs.
Missionary Prayers.
Missionary Pictures.
Missionary Expressional Activities.
Topics for Future Parent-Teachers' Meeting.
Topics for Children's Division Workers' Council Meeting.
Definite Responses of the Children.

If you are not fortunate enough to have a school of week-day religious education, who knows but that the working out of this project may be the entering wedge.

Hiroshi San's God Shelf



An October Program for the Primary Department[1]

By Lucy Stock Chapin

OCTOBER, the first month of the church-school year, is a month of beginnings. With the first Sunday the children start their new courses of lessons in the graded series. This is also the day when they are assigned to their new classes and new teachers. If the promotions have taken place on Rally Day or before the summer vacation period the children have remained in the care of the teachers in whose classes they have been during the past year. Now with the beginning of the new school year the changes are made. There are children who have just come from the Beginners' Department to be welcomed and made to feel at home. There are primary children to be advanced from the first to the second and from the second to the third grade classes. At first there may be a feeling of strangeness, but if friendly relations are established at once all will feel happy on this day of beginnings.

Parts of the Program

Every program consists of two distinct parts, worship and instruction, and a careful distinction must be made between them. There may be one or several periods of instruction. For the most part the instruction is given by the class teachers during what we term the "lesson period." But other periods of instruction occur during the program, sometimes separating it into several periods. The telling of stories by the superintendent, teaching the words and melodies of songs, reviews, drills, missionary and temperance demonstrations and the like, are really instruction and should not be considered parts of worship.

In the service of worship the songs, Scripture and prayers used are those which are already known by the children and are used devotionally.

Because by repetition impressions are made more lasting and because children like repetition and are at ease with that which is familiar, it is well to keep the same general order of service for weeks or months, changing the details from Sunday to Sunday for sake of variety and interest. The same call to worship or Scripture responses, birthday and offering songs, and prayer responses, may be used for many Sundays, but new songs and stories, Scripture and unexpected innovations will furnish variety and pleasure.

Division of Time

There are two program plans in use in primary departments. One provides for one lesson period of from twenty minutes to half an hour, at which time the last Sunday's lesson or a group of lessons is reviewed, expressional work done and the new lesson taught. The other plan provides for two lesson periods. There are several advantages in having the two periods. Children of primary age cannot remain seated in a group or about a table and fix their attention upon a lesson for thirty minutes without becoming restless. There is a loss in interest, attention and general order. If the one period plan is followed the teacher should arrange for a complete change in position and instruction after the first fifteen minutes. The two period plan is better for the children if conditions are favorable. In some departments the seating conditions make it practically impossible to change from assembly to class work more than once. When the changes can be made quickly and quietly and with no disorder or loss of time it is advisable to follow the two period plan.

The two lesson periods should be quite different in character. The first is usually given to the reproducing of the last lesson or group of lessons by the children. At this time opportunity is provided for them to express themselves through handwork, dramatization, conversation, retelling of stories, recitation of memory verses, etc. In the second lesson period the new lesson is taught and the memory verse developed.

It is always best, whether the instruction is given in one or in two periods, to let the expressional work of the children be upon the lesson of the last Sunday and precede the new lesson, for a lesson which is expressed immediately following the teaching does not go very deep into the experience of the children. It should be carried by them into their lives and then expressed as a result of their own experience.

Following the plan of two lesson periods the session program is as follows: worship (ten minutes), first lesson period (fifteen minutes), assembly period (fifteen minutes), second lesson period (fifteen minutes), closing period (five minutes). Some prefer to have the assembly period first and the worship period follow the first lesson period. There is always danger of loss of time in changing and also of disorder arising. Pupils are sometimes slow about dropping the work in which they are interested and obeying signals promptly. Example counts for much; so the superintendent and teachers must be

[1]Copyright, 1923, by Lucy Stock Chapin.

very careful that they are prompt in carrying out the program.

If the one lesson period plan is followed the time will be divided as follows: worship and fellowship (twenty-five minutes), lesson period (thirty minutes), closing (five minutes).

Building the Program

In building the session program the superintendent should consider all the children and the lessons of all the grades and in so far as is possible let some of the lessons suggest the theme for the Sunday or for several Sundays. For October there are several themes suggested by the lessons. The first grade lessons carry a missionary and a temperance emphasis. It would be well to correlate missionary instruction with the lesson and the program on the second Sunday in the month and temperance on the third Sunday. The second-grade lessons suggest worship and the third-grade lessons of David, the shepherd boy, furnish material for building the program about the Twenty-third Psalm, which is the correlated lesson suggested for this grade. If one theme is desired for the entire month it may well be "Worshiping in God's House." A seasonal emphasis may also be given calling attention to God's work in his wonderful world—the turning leaves, the ripening fruits and nuts, the provision for birds and little animals and children.

Program Material

Suitable songs will be found in *Songs for Little People*, *Carols*, *Melodies*, and *Songs of the Seasons*.

The following songs are suggested for use during the month:

The Church, No. 9, *Songs for Little People*.
This is God's House, No. 8, *Songs for Little People*.
A Welcome, No. 95, *Songs for Little People*.
Father in Heaven, No. 1, *Songs for Little People*.
A Prayer for Each Season (Autumn), No. 10, *Songs for Little People*.
Birthday Greetings, page 24, *Melodies*.
God's Gift of Water, page 26, *Melodies*.
Offering Song, page 61, *Songs of the Seasons*.
The World Children for Jesus, page 28, *Carols*.

Other songs than these suggested may be substituted by teachers who are using other books. The list given is intended to be merely suggestive. It is a mistake to try to teach many songs to children. One new song a month is quite enough.

To help in building a missionary program see *Missionary Program Material*, by Anita Ferris and *Missionary Stories for Little Folks*, by Margaret T. Applegarth. For a full list of supplementary missionary material see *Primary Teacher's Text Book*, Course 2, Part 3. Appendix A.

For teaching the Twenty-third Psalm no better story material aside from the Bible can be found than *The Song of Our Syrian Guest*, by William Allen Knight.

In addition to the pictures used in connection with the International Graded Lessons there will be need of nature pictures, children of many lands, a picture of your church and other churches and pictures of shepherds and sheep. All of these can be found without difficulty in magazines, Perry and Brown pictures and in missionary magazines and papers.

Many of the memory texts for the month may be used in the service of worship after they have been learned by the children.

The Offering

Making the offering should be a real act of worship. The money may be collected in various ways as is most convenient, but its presentation is an act of worship and should be conducted as carefully and reverently as any other part of the worship period.

Before the Session

No program is complete without planning for the children who come early. Much can be accomplished by making use of these valuable moments. It is always possible to leave some things for the children to do in the arrangement of the room and preparation for the service. They may gather about the piano and learn new songs. As a department they may listen to a story or look at stereopticon pictures. Or in little groups or classes the teachers may develop stories or memory texts or supervise handwork, help in working out projects or other forms of expressional activity. During October all of the children will be interested in gathering leaves, seed-pods, nuts and fall flowers to use in beautifying the room and to send to sick and shut-in children. The first-grade children, and others as well, may enter into some special missionary activities, such as making scrapbooks and pasting post cards back to back for other children. On the third and fourth Sundays, when their lessons are about the Gift of Water, they may fold little paper drinking cups. The second-grade children may build a temple with blocks, examine a model of Solomon's Temple or paste pictures of churches, and the third-grade boys and girls will take pleasure in illustrating the Twenty-third Psalm and dramatizing some of the David stories.

A Suggested Program

(For the second Sunday in October)

I. Service of Worship

1. Prelude. Music of "The Church," No. 9, *Songs for Little People*.
2. Call to worship,
   "Enter into his gates with thanksgiving,
   And into his courts with praise."
3. Song. "The Church."
4. Prayer service.
   a. *Preparation*
      We have just been singing,
   "The quiet church is hushed in prayer,
   We bow the head while waiting there,
   And softly falls the golden light
   Thro' arching windows high and bright."
      Let us do what the song says and bow our heads and worship God. Let us speak to him.
   b. *Prayer*
      Our Father, we thank thee for this day. We thank thee for the sunshine and the rain, for the bright leaves and the fruit upon the trees. Help us to make it a happy day for all our friends and for ourselves. Bless all the little children everywhere. For Jesus' sake. Amen.
   c. *Song Response*

   "Our Father, who art in heaven,
   We come to thee today,
   And ask thee to bless thy children,
   Oh, hear us when we pray. Amen."

5. Song. "Father in Heaven," No. 1, *Songs for Little People*.
6. Offering Service.
   a. Recitation of giving verses already known to second and third-grade children.
      "Every good gift and every perfect gift is from above, coming down from the Father."
      "Freely ye received, freely give."
      "Every man shall give as he is able."
      "God loveth a cheerful giver."
   b. "Offering Song," page 61, *Songs of the Seasons*.
   c. Prayer.
   d. Prayer song response. No. 89, *Songs for Little People*.

"All things come from thee, O Lord,
And of thine own have we given thee."

II. First Lesson Period

III. Assembly Period

1. *Birthday Service.*
   a. Song. "Birthday Greetings," page 24, *Melodies*.
   b. Prayer.

   Our Father, who art in heaven,
   Bless these birthday children,
   "Guard them all the year through,
   Like the Christ-Child may they grow,
   Taking joy where'er they go. Amen."

   c. Record.
      Placing a seal on the birthday calendar on date of birthday.
2. Special Feature.
   Conversation.
      Last Sunday some of you had the story about how God made his great, beautiful world. About how he set the sun and moon and stars in the sky and how he made the trees and flowers, the birds and animals and men and women. God has a great family of little children and they live

(Continued on page 45)

Mary Jane's Clock[1]

A Conduct Story of Promptness

By Jessie Eleanor Moore

"ONE, two three, four, five, six, seven." The clock on Mary Jane's bureau was striking. Mary Jane opened her eyes. It was morning. At that moment she heard her mother's voice. "Come, dear, it's time to get up! Try to get to school in time today."

That was just the trouble with Mary Jane. She was always late. When she came in late at school she had to sit off by herself and she missed singing all the pretty morning songs. And once when she was invited to a party she took such a long time to dress that when at last she got there the children were all going home.

"Tick! tock! tick! tock!" went the little clock. "Time to get up! Time to get up!"

"I wish you would keep still," said Mary Jane crossly, pulling the covers up over her ears. She kept one eye out, however, and lay there looking at the clock. What a funny face he had with all those numbers on it! And the two places where you put the key in to wind it! They looked like two eyes! "It's most like a real face," said Mary Jane, and then she shut her own eyes.

At that moment the strangest thing happened. That clock face laughed right at her! "Tick! tock!" said the clock. "It's time to get up!" and he unfolded a pair of little thin legs that Mary Jane had never seen before and jumped down from the bureau.

The clock ran straight to the closet and took down a new dress of Mary Jane's which her mother had just made for her. It was such a pretty blue dress with red buttons on it and mother had promised her that she might wear it to school that very day.

When Mary Jane saw what the clock was doing she threw back the covers and jumped out of bed. You would never believe it, but that clock put on Mary Jane's new dress and buttoned it up before she could say a word. Then he grabbed her new red hair ribbon and tied it on the little knob that was on the top of his head. "Tick! tock!" said the clock, smiling at her. "Time to eat," and he ran out of the room and downstairs.

There was nothing for Mary Jane to do but to put on her old, brown dress and her old hair ribbon and follow as quickly as she could.

When she came into the dining room there sat the clock at her place at the table. "Too late! too late!" ticked the clock as he put the last bite of toast in his mouth. There was not another thing left on the table.

There was nothing for Mary Jane to do but to go to the kitchen and ask Nora, the cook, for a roll. As she went she heard the clock talking again. "Tick! tock! time for school!" Mary Jane knew that well enough, so she took the roll and ran down the street as fast as she could go.

When she came to the school building there was not a child to be seen outside. The bell had rung long ago. Yes, she could hear them singing. Very slowly and softly she pushed open the door. At that moment she heard a voice she had heard before. It was that clock. "Too late! too late!" he said and there he was sitting right in her very own seat.

Mary Jane slipped in beside him and sat on the edge of the seat. The children did not seem to notice her and she was glad. It was bad enough to have that clock going "tick! tock!" right beside her.

What was the teacher saying? Oh, yes, this was the day of the picnic. The bus would leave at two o'clock and they were to come back to the school as soon as they had eaten their luncheons. Mary Jane said to herself, "I'll hurry so as not to miss this." But would you believe it, she stopped twice on her way home to play.

Mother was waiting for her at the door. "Hurry!" said mother. "Your luncheon is ready! Wash your hands!"

If there was anything that Mary Jane loved to do it was to play in the water; so when she had filled the wash bowl she stood a long time trying to make a boat of the cake of soap. "Hurry! it is almost two o'clock!" said her mother again when she came into the dining room, but even then she sat and played with her napkin ring while she ate.

"Run!" said her mother as she let her

(Continued on page 48)

[1] Copyright, 1923, by Jessie Eleanor Moore.

Practical Ideas from Elementary Workers

Children's Week Exhibit

CHILDREN'S Week has so many avenues of appeal, so many opening vistas that one hardly knows where to begin when planning for the various activities. But after all, it is the thing we really see that makes us stop, look, and think. We decided that during this week we would visualize the work of our church school; so we started in search of a store window for a church-school exhibit, hoping some or e might be generous enough to loan one for two or three days. Imagine our joy when the telephone company gave us their two windows for the whole week. Oh, there is nothing to equal Children's Week to bring out the cooperation of the whole town! We had some kind of a poster in every store window, whether belonging to Catholic, Jew or Protestant, and they asked for more.

But to go back to our special windows. Our small city has seven Protestant church schools and each was asked to furnish something for the exhibit from their elementary departments, including the Cradle Roll.

One window was given over to cradle-roll materials and the beginners' sand table. There was a tiny cradle, with cards, certificates and wall rolls, and a placard, with some Sunbonnet Girls saying to each other, "Let's help get some more names on our cradle roll." The sand table, occupying the center of the window, had different stories worked out in it through the week. Here again our Sunbonnet Girl placards helped tell people what we wanted them to know. One said:

That window held the children—yes, and the grown-ups too. In the other window we had hand-made missionary models (a Japanese house, pagoda, sedan chair, etc., with small dolls in native dress), and a group of Sunbonnet Girls and Overall Boys saying, "I wish all the boys and girls in the world could go to Sunday school." Then there were samples of handwork done by various classes, with the placard

The following paragraphs have been received in response to a letter sent to elementary workers throughout the country asking for short accounts of practical methods which have proved helpful in their experience. The editors are desirous of making this department a regular feature and are asking that every superintendent and teacher cooperate in making this section of the magazine an interchange of ideas and suggestions among elementary workers. All material used will be paid for at the usual rates. Send an account, in short, concise paragraphs, of some of the best things you are doing. — *The Editors.*

And another with two small girls asking each other, "Have you done your home work?" A very pertinent suggestion, by the way, and one which seems to have need of being asked often.

In a conspicuous place was a group of helpful books for teachers, with the card, "Just see the books my teacher reads, so she'll know how to teach me!" The power of suggestion is strong with teachers as well as with children sometimes, and making that firm statement in the public window helped make it true. At the back of the window we had a beautiful framed picture of Christ Blessing the Children, some attractive birthday calendars, and some prayers for little children, printed in a plain hand.

The only trouble in arranging a window exhibit is that it is hard to select the most important things, for a window too crowded loses its force. The objects must stand out to catch the eye, and make definite impressions. An open Bible centered the second window, one like those given to the children when graduating from the Primary to the Junior Department.

It is difficult to tell just how deep an impression the windows made, but we do know that many people stopped and really studied that exhibit with serious, interested faces during the whole week.—*S. Elizabeth Nelson, Canandaigua, N. Y.*

A Letter to Parents

This letter was sent to all the parents of the children in our Beginners' Department at the beginning of the new church-school year:

Dear Father and Mother:

It is our desire to make this a "never-to-be-forgotten" year in the lives of our little beginners. In the brief hour on Sunday we shall do all we can, which at best is only a little compared to what can be and is done at home. May I suggest a few things that would be of much value to your child in supplementing our weekly lesson?

1. We are supplying a book and envelope which we should like to have brought to church school each Sunday—the book so we can add the new folder, song, etc., and the envelope to carry safely the book, letter or whatever is to go home. From time to time there will be work for your child to do at home. This will be explained in the letter.

Please (a) see if there is a letter.
(b) give him any help needed.
(c) read the stories.
(d) help him to live what the story teaches.

2. We are having simple copies of our songs made with the hope that they will be used at home and learned so that they will always be remembered by the children as their childhood songs.

3. The first Sunday of each month is Missionary Sunday. The Sunday School Board has granted us the privilege of using our offering on these Sundays in little ways that the children can understand in helping to make others happy. Each month we shall explain how the offering is to be used and shall send word home so that you can help your child to understand. It is our aim that each child shall have at least one chance during the year actually to give or to help make what our money is to buy. We hope in this way to give real missionary training to the children.

I wish to express my appreciation of the loyalty and help of the parents during the past few years. Be assured that your child has our prayers and that we are glad to give time and study so that we may know how best to help your child to become the man (or woman) God wants him (or her) to be. By thus working together I am sure we shall succeed.

Very sincerely,

Louise A. Adams, Albany, N. Y.

Home Cooperation

No beginners' teacher can be truly successful until she has the cooperation of the home.

It is hard for the busy teacher to find time for outside work, but if she can visit the homes, invite the mothers to visit the department, have socials to which mothers are asked, hold mothers' meetings, interest them in the lessons, ask their advice, she will be successful in securing their aid.

The following are the ways in which the teacher of a certain Beginners' Department has tried to solve the problem:

When a new room was being equipped, the mothers were told of the needs. They responded eagerly, and some made and gave curtains for the windows for both the Beginners' and Primary Departments; others gave money, and helped raise money for a new piano.

Thus they became more vitally interested in the department and its work. The teacher calls in the homes, and, as soon as a new child enters, she sends a letter to the parents and follows it by a call. Absences are noticed, and papers always sent to the absent child. The mothers are invited to visit the department at least once a quarter, and on all special days.

Children's Week aids greatly in all this, with its plan for systematic calling in all the homes, the invitation to parents to visit the departments on Sunday and perhaps see an exhibit of work and the socials planned for mothers and children through the week. This much is possible for even the smallest schools to carry out during Children's Week, and they can join with the schools of the largest center near them in a community observance.

In this department special offerings are taken at Christmas time and during Lent, sometimes for suffering children across the water, and sometimes for needy children nearer home. The mothers' interest is awakened and their cooperation gained by asking them to have the children earn the money, as far as possible.

This department has a Christmas Club each year, a small start towards week-day meetings, and in this, too, the mothers are asked to help in various ways. Most helpful of all are the Mothers' Meetings held once a month.

Some meetings are given over to reading a helpful book dealing directly with child life, followed by interesting discussions. Again there may be a speaker who talks intimately with the mothers about the problems of childhood. These meetings give an opportunity for the teacher to outline the lessons, to find out what the child brings home, to discuss the songs and interest the mothers in buying song books for use at home.

Books are also given out regularly from the Workers' Library, so that many of the mothers are guided in reading helpful books. Whatever means are used, we must keep in touch with the home, and that means really the mothers, if we hope to accomplish even a part of what we long to do for their children.—*Helen Boss Cummings, Willimantic, Conn.*

A Beautiful Kitchen

There was no place for the babies. The beginners had to meet in the kitchen of the church. Should the superintendent place a flower pot in the sink, ornament the stove with doilies and tack pictures on the china closet doors to hide the dishes? No. She was after a suitable beginners' room. The church was back of the project. This is what was done:

Those who were appointed to carry out the project made three beaver-board walls, and tinted them a cheerful color. The fourth wall of the room was the original one of the kitchen and was the one nearest the entrance. Along this wall were hooks for wraps, and near the door was the secretary's table. Just outside the door in a hall was a small cupboard for supplies.

Of course the kitchen was used many times during the week and it was necessary for the superintendent to arise early Sunday morning to build her house. It was really beautiful when finished. There were pictures fastened by means of thumb tacks to the tinted walls, there was a carpet on the floor, tables on which were objects for children, and chairs of varying heights. In fact this was a beginners' room which would compare favorably with any in the well appointed church schools. Here within these magic walls were twenty-five bright, happy children.—*Elizabeth H. Sharp, Buffalo, N. Y.*

Teaching Songs

So few people seem to know how to teach children songs. Don't *line* them off as was done two centuries ago, but let the piano tell the story this Sunday and you (superintendent) tell it next Sunday. Make some such statement as "Children, listen to what the piano says and next Sunday I am going to tell you a little story about what the piano says today." If on the next Sunday the piano again very softly "tells the story" and the children then softly hum the tune, they are ready for the words. These are given in story form, using as nearly the exact words of the song as possible. Then the matter of getting words and tune together is very simple and the children know a new song without realizing they have learned it.—*Patti Rodes, Nashville, Tenn.*

A Cradle Roll Book

WHEN you look at the two following pages you may wonder at their unusual appearance and why some of the material is printed upside down, but if you will follow the directions here given you will find that you have the first eight pages of a most attractive book of pictures and stories for the very littlest children. The title of the book is, *Glimpses of Jesus in Picture and Story for the Youngest Child*, and the author is Jenny B. Merrill, Ph.D.

Dr. Merrill has had a long experience in work with children, but when compiling this book she was not satisfied to accept her own judgment as to the suitability of the pictures and stories for "the youngest child." She read every story and showed every picture to actual children and received their response before deciding that the material she had chosen would appeal to and be understood by them. The result is that we are able to present to our readers a book that parents and teachers will rejoice to have.

Glimpses of Jesus in Picture and Story is not intended primarily as a reading book for children, but rather as a book to be read to those too young to read for themselves. Since, however, it is likely to prove of interest also to those a little older, the type has been chosen with this in view. Children just beginning to read will not find it difficult to spell the words and to associate them with the pictures. Thus the book may serve as a Bible primer.

Eight pages will be printed each month until the book is complete. It is suggested that the teachers or mothers make their own covers of some pretty shade of cover paper. Paste a picture of *Christ Blessing Little Children*, by Plockhorst, or some other suitable picture on the outside cover and use the pictures of *The Madonna of the Chair*, which are printed here, one for the second and one for the third cover.

To make the book cut out the page on the dotted line at the left. Fold horizontally, turning the upper part of the page down, then fold vertically, bringing the edges together. Cut through the folds, which will be at the top when the title page is in proper position, and you will have the first eight pages of the book. The picture to accompany the last story will appear in next month's issue. Save the pages and add to them from month to month.

The editors will be glad to receive any of the responses on the part of the children from the use of this book. Jot down their sayings in your note books and send the results to THE CHURCH SCHOOL.

Glimpses of Jesus *in* Picture and Story *for* The Youngest Child[1]

By

Jenny B. Merrill

[1]Copyright, 1923, by Jenny B. Merrill.

The Church School, October, 1923

A Foreword to Mothers

MOTHERS have been asking for a very simple Bible story book. To them and to teachers of little Beginners we offer "Glimpses of Jesus."

Glimpses of Jesus are all we can give the little child of three and four years of age, but these glimpses will aid materially in building a foundation for more complete stories to follow.

The few Bible words added to the child's vocabulary at the age when he is learning to talk, will become little centers of interest, arousing a few thoughts of God, of heaven, of angels, and of the dear Jesus who said

"Let the little ones come unto me."

Simple as the stories are that are given in this book, they should not at first be read to the young child. It is hoped rather that they may suggest conversation about the picture, as the child points to the objects of interest he sees, and in some cases even imitates what attracts him in the picture.

A child loves action and will be pleased to imitate any motion suggested by a picture. Such imitation will help both understanding and memory.

After the pictures have become somewhat familiar, the child will talk about them as he turns the pages, saying, it may be, "This is the baby Jesus." "He is asleep." Or again, "Now Jesus is as big as I am, he is helping to carry wood for his father, I can

carry wood too." Again, "I feed my bird." "I can sing." "The boys are singing about the baby Jesus."

As the child looks at the picture of Jesus in the synagogue, he may say, "Jesus went to church. Mama and Papa go to church." "Jesus made the little sick child well." "Jesus is holding a little boy on his lap."

As a child becomes more and more familiar with the pictures, the story may be read, and if questions are asked more details may be added.

Older children who are learning to read will enjoy reading these stories to their little brothers and sisters.

It is the child's own book, and it is our hope that he will be permitted to handle it freely as he does other picture books, freely but carefully.

Bethlehem

Here is the baby, Jesus.

Who is holding the baby ?

His mother is holding him.

The shepherds found the baby!

They are asking "What is the baby's name ?"

The mother said, "The baby's name is Jesus."

The Angels' Song

The angels are singing.
The shepherds are listening.
What are the angels singing?
They are singing about a baby.
The baby's name is Jesus.
Where is the baby?
The shepherds said, "Let us go and find him."
The dog will take care of the sheep while the shepherds go to find the baby.

"Jesus once was a little child.
A little child like me.
And he was pure and good and mild
As a little child should be."

A CHURCH IDEA
—spreading like wildfire!

Someone got the idea that Candy Mints would easily sell. Everyone agreed. So they called on Strong, Cobb & Company—big makers of best mints—who got up a *new package*—four flavors: Peppermint, Wintergreen, Cinnamon and Clove—put up in four boxes (80 rolls to a box), a total of 320 5c rolls to a case. The Company calls it

"22 MINTS"

A case costs only $9. You sell the 320 rolls at 5c a roll. Total receipts—$16. You thus make the big profit of $7 on a $9 investment! It's no wonder this *Church Idea* is spreading like wildfire. Enthusiastic endorsements of success sent on request.

S. S. Classes; Societies; Young People everywhere! You can do what so many are doing! Send us $9 today and we will ship you a case of "22 Mints"—*charges prepaid!*

STRONG, COBB & COMPANY
513 Central Viaduct, Cleveland, Ohio

Send for CATALOG of

SUNDAY SCHOOL REQUISITES

to the nearest address of

THE METHODIST BOOK CONCERN

New York Cincinnati Chicago Boston Detroit
Pittsburgh Kansas City San Francisco Portland, Ore.

WHITE GIFTS FOR THE KING

FACTS NOT FICTION

Mr. Heavy-Hearted, Over-Worked, and Greatly-Worried Pastor, Superintendent, or Christmas Committee: Cheer up, for there is hope that you can get workers for your Sunday School, your Church, and your associated organizations, and get them in large numbers, by using "White Gifts for the King" for your Christmas program. You can also get confessions of faith and re-consecrations of life to Christian work. And last but not least you can get many gifts of substance in the form of money, food, and clothing for needy causes.

"White Gifts for the King" will not detract from the beauty and reverence of Christmas time, but it will add to the spirit of the occasion in such a way that the whole church and community will take on renewed vigor and strength to do Christian work. It will also draw large crowds to see the service, as the dramatic beauty of "White Gifts for the King" is such that everyone will want to see it presented.

Find out much about "White Gifts for the King" by sending **45c.** for **Outfit No. C.**

Find out all about "White Gifts for the King" by sending **$1.00** for **Complete Book No. S.**

Money refunded if not completely satisfied.

No free samples sent out.

MEIGS PUBLISHING COMPANY
INDIANAPOLIS, INDIANA

KINDLY MENTION CHURCH SCHOOL

An October Program for the Primary Department

(Continued from page 39)

in all parts of the world. Tell me the names of some of them. (Call attention to the picture *The Hope of the World* and help the children to name the children of different countries.)

Song. "The World Children for Jesus," page 28, *Carols.*

As a surprise have children enter the room dressed as Indian, Eskimo, Japanese and African (dressed in brown) children. As the children sing the first verse the Indian child enters and stands at the front of the room. The Eskimo enters as the second verse is sung and stands beside the Indian. Then the Japanese child and "brown baby" take their places. All take hold of hands and sing the last verse together. If the song is not known by the children it may be sung to them by a teacher and the chorus learned by them today and the entire song learned on following Sundays.

IV. Second Lesson Period

V. Closing Service

Some of you have been listening to a story about how God is the Father of all boys and girls. What does your memory verse say? "O, Jehovah, thou art our Father."

Song.

Chorus of "The World Children for Jesus."

The Bible verses used in this program are from the American Standard Version, Copyright, 1901, by Thomas Nelson and Sons.

Week-day Vacation School Movements

(Continued from page 27)

A third contribution which has to do rather with the enlargement of the program than with the content material, is the fact that both of these agencies represent religion as a through-the-week and through-the-year affair.

As a final contribution, we may point to one feature of these movements which is both interesting and promising, namely, that they are neither uniform nor static as regards program. No one agency controls either of them. Having recently made a definite attempt to evaluate progress in the week-day schools with respect to curriculum and teaching methods, it is my conviction that the past year has witnessed slow but definite changes toward improvement viewed from the educational standpoint. The many schools and systems, especially those of longer standing, are frankly moving out in new directions and offer an opportunity for experiment and study such as would hardly be possible under strongly centralized control.

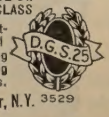
WINSTON-INTERNATIONAL
LOOSE-LEAF BIBLE
A PRACTICAL BIBLE FOR NOTES
Contains over 250 loose-leaf pages for personal notes that may be inserted in any number of pages between any pages in the Bible. Looks like a regular Divinity Circuit bound Bible.
Send for Illustrated Catalog of Bibles
THE JOHN C. WINSTON CO., *Publishers*
American Bible Headquarters
8 WINSTON BUILDING PHILADELPHIA

A. A. HONEYWELL, A. I. A.
Church Architect
INDIANAPOLIS - - - - - INDIANA
Specialist in Modern Church and Sunday School Buildings
Large Book of Plans $1.00

THREE BEST GRADE PENCILS

WITH YOUR NAME STAMPED IN GOLD IN A
PRETTY FLORAL BOX 30 CENTS
ADVERTISING PENCIL CO. WALBROOK BALTO, MD.

CLASS PINS
FREE CATALOG GIVE NAME OF SCHOOL OR CLUB AND NUMBER IN CLASS

Either pin illustrated made with any 3 letters and 2 figures, 1 or 2 colors enamel Silver plate, 25¢ ea., $2.50 doz. Sterling silver, 40¢ ea., $4.00 doz. Write for catalog of sterling and solid gold pins and rings.


3499 Bastian Bros. Co. 549 Bastian Bldg., Rochester, N.Y. 3529

YOU CAN HELP your Sunday School by adopting some of our Good Things, which we have been producing for more than twenty years. We have aided thousands of Sunday Schools with "A Choice Collection of Opening and Closing Exercises," "Robert Raikes and Alumni Diplomas," "Marion Lawrance and Leslie Lawrence Record Books for the Secretary," etc.

Get your name on our mailing list to-day by sending for printed information.

LAWRENCE-WORLD PUBLISHING CO.
74 WEST ADAMS AVE. DETROIT, MICH.

THE CHILDREN'S BIBLE

A translation in simple English of selections from the Old and New Testaments.
Arranged by

HENRY A. SHERMAN and CHARLES F. KENT

with 30 full-page illustrations in full color and duotone; beautifully bound and printed

"To invest in this beautiful volume is more than to buy a book; it is to secure a family treasure to be passed on from one child to another."—*Sunday-School World.*

"The book is splendidly arranged, the type is clear, the illustrations good, and the binding attractive. We are heartily recommending it to our constituency and are urging all of our homes where there are children to buy this book."—MABEL L. BAILEY, *Supt. of Children's Division, Wisconsin Sunday-School Association.*

"This is as fine a book as could be made for its purpose, both as to content and make-up. It contains every important feature that the child should know for his founding in the principles of religious instruction."
—*Northwestern Christian Advocate.*

AT ALL BOOKSTORES, $3.50

CHARLES SCRIBNER'S SONS
597-599 Fifth Avenue New York

C.T.S.W.

The Congregational Training School for Women

TRAINS FOR LEADERSHIP

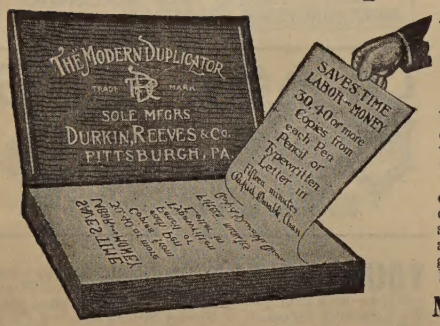
Its graduates are filling positions as Directors of Religious Education, Church Assistants, Directors and Instructors of Week-day Religious Education, Y. W. C. A. Secretaries, Girls' Work Secretaries, Secretaries of Church Boards, Community Workers, and Home and Foreign Missionaries.

It offers a year of intensive training for college graduates and a longer course for non-graduates. Tuition and board are low and some scholarship aid is given. The Autumn Quarter begins October 1, 1923.

MISS MARGARET TAYLOR, Dean

5603 DORCHESTER AVENUE **CHICAGO, ILLINOIS**

Want A Good Duplicator?—At Special Sale


THE MODERN DUPLICATOR
SOLE MFGRS
DURKIN, REEVES & Co.
PITTSBURGH, PA.
SAVES TIME LABOR—MONEY
30-40 or more Copies from each Pen Pencil or Typewritten Letter

At Last! A Very Perfect "Modern" Duplicator

To Print or Duplicate Your own Typewritten or Penwritten Letters, Drawings, Lessons, Music, Maps, Pastoral Letters, Order of Services—or anything wanted in one or more colors. Always Ready.

When you want ten, twenty, forty or more of the same kind of letters—or anything—just write one (for original) in regular way. Put it on Duplicator Copying Pad, and a strong copy (or negative) is transferred to Duplicator Pad, remove it (original) and print the duplicate (fac-simile) copies by laying on blank sheets of paper one at a time, and you can print in one or more colors at same operation. Then, with damp sponge, erase negative from Duplicator Pad, and it is immediately ready for another job—the same thing, or different originals. *"It is the Duplicator You Want." "Anything You Want Whenever You Want It."*

Money Back If Not Satisfied—ORDER NOW.

It contains no glue or gelatine *and*—Every Business and Professional Man should own and operate a *"Modern" Duplicator. "It Saves Time, Labor and Money." "Special Three" Cap Size* (9 x 14 inches) *Complete.*

$8.00—LESS SPECIAL SALE DISCOUNT OF 30% OR $5.60, NET

For Orders Direct from This Advertisement. Use It 30 Days and If You Are Not "Delighted" With It, We Refund Your Money. The Publishers of CHURCH SCHOOL guarantee this. So you are safe.

Booklet of all sizes (at regular prices) free.

H. E. DURKIN, REEVES & CO., *Mfrs.* 339 Fifth Avenue, Pittsburgh, Pa.

A YEAR OF RECREATION By ETHEL OWEN

Here is a find for Recreational Committees of the Church, Sunday School, Epworth League, and other organizations.

Illustrated. Net: cloth, 50 cents; paper, 35 cents, postpaid.

THE ABINGDON PRESS

New York Cincinnati Chicago Boston Detroit
Pittsburgh Kansas City San Francisco Portland, Ore.

Beautiful Girlhood— By Mabel Hale

The period when a girl is changing from childhood to womanhood is what this author terms girlhood. She has written this fascinating book, Beautiful Girlhood, with a message for girls of that age. Her style of writing is charming, and as a commenter has said, *"The book is so attractively written that it is fascinating to every girl, even though she may in general not be fond of reading."*

IN a friendly tone, Mrs. Mabel Hale, the big sister of girls, opens a heart-to-heart talk on the problems and questions peculiar to girls of teen age. A kindly, straightforward conversation that does not touch the sex question. Her purpose is to help girls develop a personality that shines through the surface and portrays the beautiful woman within.

Now Selling the Fifth Edition

A GIFT BOOK. This book is very pretty in appearance. Its 232 pages are each enclosed in a delicate blue border. The binding is of blue cloth. with a medallion in colors as part of the cover design. Comes wrapped in water-silk embossed tissue.

$1.00, postpaid

Gospel Trumpet Company Bldg., Dept. S-10, Anderson, Ind.

Good Citizenship Twins

(Continued from page 6)

more easily how the test helps in finding out *why* people do things."

"All right, if it isn't *too* hard," the children agreed.

And so a few days later they took the test. It was full of interesting stories, and did not seem so very hard after all.

"Perhaps you have been wondering where the stories for the test came from, and whether they are about real people," the School Psychologist remarked one day some weeks later, after she had finished telling the children about their scores in the "Social Consequences Test," as she called it for short. "As a matter of fact, we wrote those stories ourselves, and every one of them is based on one or more items in that chart, from which you selected your sixth grade list. I am wondering whether some of these items did not occur to you while you were taking the test. In fact, we found so many good suggestions for stories in a list of thirty items which we selected from the entire chart, that we have already begun to make a second test of the same kind.

"Some of you may remember an item in the long chart, 'Endeavors to restore lost property to the rightful owner.' It comes under the heading, 'Is honest and truthful.' "

"Oh yes, I remember," answered several of the children.

"Well, the story of *The Silver Pencil* raises the problem of what to do about returning lost property, which is an important one for most school citizens to face. If you will think over the other stories in the test, you will doubtless agree with me that every one of them raises important questions of this kind."

"—And questions that we ought to be taking up for discussion in our Civic League," added the president. "That story about cheating, for instance, has enough problems in it to keep us busy discussing the whole time at one of our meetings."

"Indeed it has!" the Psychologist assented. "And now just one thing more. I promised to tell you how this test was connected with finding out why people do things. Well, one of the best ways in which people can decide a problem is to think about what would be likely to happen if they should act in a certain way. That is what is meant by thinking over the possible consequences of an act. If they then make their decision in the light of possible consequences, it is their thinking about those consequences that is a big part in the 'why' of their acting. In fact, in these days people are coming more and more to look at 'foreseen consequences' as one aspect of motive, which is just another name for the 'why' side. This test, then, you see, is to find out how well people can weigh various

consequences, and decide what ought to be done under the circumstances. Of course, the test does not tell us whether the people who are able to make good decisions of this kind really carry them out. We need to have another test for that, but so far there is none."

The Twins and the Problem in the Civic League

"Now I begin to understand a little better about that Social Consequences Test," Dorothy remarked to James that evening. "Do you know, I think I could work out some of those consequences myself!"

"Why don't you?" James demanded.

"Just wait till I have a problem," Dorothy retorted.

"Well, the Civic League has a big enough problem on its hands right now," James persisted, "to decide whether or not we are going to let that little Jap that's just been put in the sixth grade come into our League. Of course always before it has been taken for granted that every child in the sixth grade should be a member, but you know the president threatened to resign if we let a foreigner in."

"Oh, that would make one of the 'possible consequences,'" cried Dorothy. "I think you've mentioned a good problem. Let's write down all the consequences we can think of, and show them to the others at the next meeting of the League."

Do you wonder that when they appeared at the meeting with the problem and several consequences written out, the children were delighted and agreed that it was the best way to solve a problem the League had ever tried? And do you wonder that later when the question came up, as it did every year, as to who should receive the principal's medal as the best citizen in the sixth grade, the pupils decided that there should be two medals for that year; and that thereafter Dorothy and James were called "The Good Citizenship Twins"?

NOTE: Readers desiring further information on the chart and the scales are referred to the following articles:

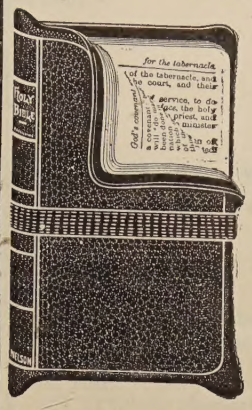
For the chart—"A Scale for Measuring the Importance of Habits of Good Citizenship," by Siegried M. Upton and Clara F. Chassell, in *Teachers College Record*, Vol. XX, pp. 36-65 (reprinted with supplement as *Teachers College Bulletin*, Twelfth Series, No. 9, January 1, 1921).

For the scales—"Short Scales for Measuring Habits of Good Citizenship," by Clara F. Chassell, Siegried M. Upton, and Laura M. Chassell, in *Teachers College Record*, Vol. XXIII, pp. 52-79.

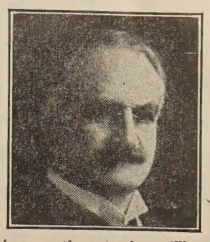
(Address Bureau of Publications, Teachers College, Columbia University, New York City.)

Synopses of the stories and the accompanying problems in the social consequences test are to be published in the next number of THE CHURCH SCHOOL.

"THE BEST ENGLISH VERSION"



Whoever has heard of the Biblical Seminary in New York and knows of the high standard of scholarship maintained in that sterling Bible training school, realizes that Dr. Wilbert W. White, its head, would not speak without weighing his words well. He not only calls the American Standard Bible the best English version, but he says more. His letter is well worth reading:



"We use exclusively the American Standard Bible in our school. We do this because we believe that it is the best English version of the Bible published."
Dr. Wilbert W. White

When you consider that more than twelve million scholars in our American Sunday Schools are using the text of the American Standard Bible, your own study and teaching will be wholly satisfying only if it is based on the

Nelson American Standard Bible
(Edited by American Revision Committee)

NELSON BIBLES
in all sizes, types and styles of binding are obtainable wherever Bibles are sold.

FREE BOOKLET
A charming 36-page booklet entitled "The Wonderful Story," published at 10c per copy, telling how the Bible came down through the ages, and containing many facts of vital interest, will be sent FREE on request to anyone mentioning THE CHURCH SCHOOL.

The American Standard Bible text has been adopted by all leading Colleges, Theological Seminaries, Y. M. C. A., Y. W. C. A., and Bible Schools throughout the United States and is used by over 13,000,000 scholars from which to study the International, graded or other Bible lessons.

A Nelson Bible is a guarantee of the best character of printing, binding, paper, as well as of the latest and best translation. Two hundred styles of binding and ten sizes of type.

THOMAS NELSON & SONS 381-385P Fourth Ave., New York City
Authorized Publishers for the American Revision Committee

DEAR SIRS: Please send me FREE copy of your book entitled "The Wonderful Story." This does not obligate me in any way.

NAME.....

STREET.....

CITY..... STATE.....

PEASE SUNDAY SCHOOL SPECIALS Just off the Press—a new line of Sunday School Specials, attractively decorated and planned to meet the requirements of the graded work of the Organized Sunday School movement. This includes Primary and Junior Promotion Cards, Rally Day and other Invitations, Absentee, Birthday, Attendance Builders, Memory Work for Children's Division, Folding Coin Box for Special Offerings, etc.

Send for Catalog and Particulars, or Send 25c. for One Dozen Post Cards, or $1.25 for 100.

MRS. L. F. PEASE 260 Laurel St., Dept. S., Buffalo, N. Y.

TABERNACLE HYMNS No.2

A Book That Sings Itself!

The hundreds of thousands of Tabernacle Hymns No. 2 sold in the past two years permit us to offer this wonderful book at a

Big Price Reduction!
as follows:
$40 per 100 in full cloth
$25 per 100 in Manila
We continue the Art Buckram superfine binding at $50 per hundred.

TABERNACLE HYMNS No. 2 is the only 320-page Book for Churches and Bible Schools to be had at these very low prices.

There are 351 Hymns—some the gems of the ages—all written out of Christian experience—strong in the Faith. Many of the best of all other Hymnals are in it. It has been adopted by hundreds of wonderful Churches and Bible Schools—names on request.

We loan one sample copy for 30 days to Music Committees. But if you are a lover of really good Church and Sunday School Music, sign and

Mail Coupon Today You will then see for yourself.

Thousands of buyers say Tabernacle Hymns No. 2 contains the choicest collection of "standards" and "singable songs" now offered. The work of every well-known composer and writer is found on its pages. Its cloth binding is made doubly strong. It will stand very rough usage. **Just to induce you to know it—a cloth-bound 50c sample copy will be sent for 25c; a Manila-bound 30c copy for 15c.**

TABERNACLE PUBLISHING CO., CHICAGO

Tabernacle Publishing Co.
29 S. LaSalle St., R 909 Chicago, Ill.
Gentlemen: I accept your special sample offer and enclose (25c cloth / 15c Manila) for which please send me a bound copy of Tabernacle Hymns No. 2.

Name_____

Street_____

City_____ State_____

"Everything in a child's surroundings should be interpreted religiously."

OBJECT LESSONS for the CRADLE ROLL

By FRANCES WELD DANIELSON

This course of lessons for the very youngest children of all, modestly launched some eight years ago, has swiftly achieved recognition as one of the most unique and significant contributions of our day to the cause of religious education. It is used in thousands of Church Schools of all denominations. It is primarily intended to help the mother in teaching the little ones at her knee. But it has also proved enormously useful in the Church School, with groups of children too young for the Beginners' Department. The course may be taken up at any time, but it is convenient to begin it in October, as the lessons are arranged in the book to begin with stories appropriate for the autumn.

EQUIPMENT

(Not all of the equipment described below is absolutely essential. Get the book, and use as much of the other equipment as you find practical.)

OBJECT LESSONS FOR THE CRADLE ROLL

A book for the teacher or mother, containing fifty-two stories and lessons, plans, songs, and general instructions. Price, *$1.50.*

PROGRAMS FOR THE CRADLE ROLL CLASS

A series of fifty-two programs for the teacher when Object Lessons for the Cradle Roll is used in the church school. Printed in pamphlet form to fit inside cover of book. Price, *25 cents.*

BLOCKS

A nest of ten blocks with pictures in two colors, to illustrate the lessons. Price, *$1.25.*

OBJECTS

A box of objects not easily obtainable—cotton boll, wheat, flax, wool and cocoon. Price, *35 cents.*

HOME STORIES

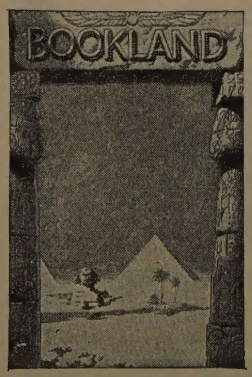
A set of 52 four-page leaflets, punched for binding, containing the stories, pictures and suggestions to the mothers for home teaching and occupations. For the children to take home after the story has been told in the church school. Price, *50 cents a set.*

COVERS FOR HOME STORIES

Printed on heavy paper and punched for binding, for use of teacher or mother to preserve "Home Stories" in permanent form. *35 cents per dozen. 5 cents each set.*

THE CONGREGATIONAL PUBLISHING SOCIETY
(THE PILGRIM PRESS)

14 Beacon St. BOSTON | 156 Fifth Ave. NEW YORK | 19 So. La Salle St. CHICAGO



THE ATTRACTIVE HOLIDAY CATALOGUE OF THE METHODIST BOOK CONCERN

BOOKLAND

FOR 1923

will be sent to you without cost upon application. It is fully illustrated, and contains valuable information concerning Books, Christmas Cards, Calendars, and other requisites that are suitable for the Holiday Season.

THE METHODIST BOOK CONCERN
(FOUNDED 1789)

New York Cincinnati Chicago Boston Pittsburgh
Detroit Kansas City San Francisco Portland, Ore.

ORDER FROM THE NEAREST ADDRESS

Mary Jane's Clock

(Continued from page 40)

out of the door and Mary Jane did. Yes, there was the bus and it was full of children. "Honk! honk!" went the horn. "Too late! too late!" called a little voice that she had heard before, and there, leaning out of a window, was that clock. He was smiling and nodding that new red hair ribbon of hers at her.

Poor Mary Jane turned away. There was nothing for her to do but go home and go to bed. Slowly she took off her clothes, put on her little nightgown and crawled under the covers.

"One, two, three, four, five, six, seven, eight!" Mary Jane opened her eyes. Everything looked as usual in her little room. The clock stood on the bureau. Her new, blue dress with the red buttons hung on the closet door. "Tick! tock! Time to get up! Time to get up!" said the clock.

"Why, Mary Jane," said her mother, coming into the room. "It is eight o'clock. I called you at seven. Did you go to sleep again? Get up right away, dear. You will have time if you hurry."

"Yes, I did go to sleep again, Mother, and I dreamed a funny dream about my clock. "I'll not let it get ahead of me today."

And she didn't. She jumped out of bed and put on the new, blue dress with the red buttons and mother tied the new red hair ribbon for her.

"Tick! tock!" said the clock. "Time to eat!" and Mary Jane ran down to the dining room and ate her breakfast.

"Tick! tock!" said the clock. "Time for school!" and Mary Jane kissed her mother good-by and ran down the street. And she was in time to sing the morning song.

And when the picnic day came she got to school in plenty of time to get a seat in the bus with all the children and she was never late again.

Camp Fire Girls under Church Auspices

(Continued from page 24)

The correlation of the recreational program with those of other churches in the community is made easily possible when there are many common elements in them. On special occasions men and women who represent the movements nationally may be secured, and thus enthusiasm is greatly quickened. In securing assistant adult leaders it is a distinct advantage to have a definite proposition to offer.

While the badges, uniforms, and other insignia have distinct meanings to the promoters of these specialized programs, the meanings which boys and girls give to them arise out of their own experiences. A scout badge may symbolize loyalty to the church and reverent participation in the services of worship.